THE MESSENGER.

Dr A H Strickler
14Feby83

"AS THE TRUTH IS IN JESUS."

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THE MESSENGER.

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Poetry.

THE GATHERING PLACE.

Life changes all our thoughts of heaven;
At first we think of streets of gold,
Of walls as white as snow, wind-driven,
Of lofty arches, grandly cold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.

But in the afterward of years
It is a more familiar place;
A home unhurt by sighs and tears,
Where waiteth many a well-known face;
Where little children play and sing,
And maidens and the old men bring
Their tributes to the gracious King.

With passing months it comes more near,
It grows more real day by day;
Not strange or cold, but very dear.
The glad homeland not far away!
Where no sea toucheth, making moan,
Where none are poor, or sick, or lone,
The place where we shall find our own!

And as we think of all we knew,
Who there have met and part no more,
Our longing hearts desire home too,
With all the strife and trouble o'er.
So poor the world, now they have gone,
We scarcely dare to think upon
The years before our rest is won.

And yet our Father knoweth best
The joy of sadness that we need,
The time when we may take our rest,
And be from sin and sorrow freed.
So we will wait with patient grace,
Till in that blessed gathering place
We meet our friends and see His face.

—*London Christian Worker.*

Communications.

For The Messenger.

THE CALL TO LABOR IN THE MISSION FIELD.

[Extract from a sermon preached in the College Chapel, Lancaster, Pa., on the second Sunday before Advent, by Rev. Thos. G. Apple, D. D., in compliance with a request from the Society of Inquiry of the Theological Seminary.]

The destiny of this nation itself depends entirely upon its willingness to take to its closest embrace the Messianic faith and hope. And fearful indeed is the trial. And this question then depends to a large extent upon the work of the Church in following the rushing tide of civilization to our western states and territories, and the work of inner missions in our cities and towns all around us. What is to hold in check the spirit that so largely dominates our national life? What will turn the great west, out to the Pacific's shores, into a land submissive to law and order, into a peaceful home for the population that daily enters it from Europe, instead of a mart for greed and gain? Only the saving power of Christianity. Here, too, the day of salvation and the day of doom is hastening on. The powers and capabilities that are held more or less under external constraint in the monarchies of the old world are here set free by our popular government, and the rapidity and facility with which they move and change, like waves of the sea and rising storms, fill the beholder with trembling and fear. In the midst of this wild play of powers, more than earthly, the Church plants its standard, the humble missionary settles down to his work. Upon that mission and work will depend ultimately whether our nation will stand or fall.

But apart from these world problems in this form, whose solution is in the hands of God, and which neither you nor I can forecast, of one thing we may be assured—that God is gathering out from among the nations those who shall be saved—is preparing for Himself that vast multitude whom no man can number, the spiritual seed of Abraham, more numerous than the sands of the seashore or the stars of heaven—who shall be members at last of that kingdom that shall endure forever, every one of whom must be saved by the power of His word and grace. It is the work of the missionary, whether at home or in foreign lands, to carry the word of the Lord to their willing ears. "All that which the Father giveth unto me shall come to me, and whosoever cometh to Me I will in no wise cast out, and no man shall pluck them out of My hand." It is not the work here of saving the social economy, of preserving the civilization of the nation or the world, which God is using and preserving for the accomplishment of His great and glorious purposes—important as is that work under all its aspects—but it is the work of saving precious souls to which God has called human agents as co-workers. And surely if we could hear the call and learn the lesson in time, before the best energies of our lives are expended, it would be plain that the greatest work here is to live and labor for the destitute, to carry the gospel where it has not been preached, to provide spiritual homes for those who are spiritually homeless, and so to care for those who are destitute and forsaken.

For our own Church especially, the fields are white already unto harvest. Missionary activity and labor are, indeed, not wanting in the West. The Methodist Church alone erects a new church for every day in the year, dotted all over the West. But who shall, or who can, provide for the peculiar wants of our own spiritual family? And he that provideth not for his own hath denied the faith and is worse than an infidel. There they are, scattered over the West in town and city and country, brethren from the fatherland, away from the Church and worship of their childhood days, brethren from our own homes and firesides, gone from whatever motives or whatever reason or necessity, and they ask our old, established, wealthy churches to send to them those who shall break unto them the bread of life as they were accustomed to receive it here, to baptize their children as we were baptized, to comfort their sick, to prepare the dying for death, and they ask us to come and help them. Can we refuse the call and deny them the care we owe to brethren of our own household of faith?

Within the last ten years in my study I conversed with one who left friends and home to plant the Reformed Church in Oregon, the first reformed missionary pastor that entered that state. To-day, a Classis of our Church is formed in that state, helpers have gathered around him, some from the mission institute of Basle, a Christian school is established, and the foundation laid for a promising future for the Church. To one of the missionaries in that state, the box of clothing from this congregation is to be sent, and in aid of whom your contributions are asked. Within the same period of time, a Classis has been organized in California. There, too, the call of the Church is for men and means—men first—men who will go in the vigor of youthful manhood and in faith, and the means so far as needed must surely follow them. Within a more recent time a new Classis has been organized in Kansas, and in a few weeks one who a few years ago left these halls, and who was comfortably settled in a charge in this country, removes with his family, to strengthen the hands of those already laboring there. The town to which he goes is increasing in population at the rate of a thousand a year.

Such are the openings, such the opportunities, for missionary labor in the West. And such is the outward call to enter the field. These opportunities are not of man's creating. They are prepared in the orderings of Divine providence, and when they are prepared He calls for laborers to go forth and work in His vineyard.

I would perhaps be simply repeating what all know who are interested in the work of the Church, by extending my remarks on this portion of my subject. Let us then turn to consider the inward call and qualification for the work here refered to.

May we not find this, at least in its general and fundamental character in the words of our Lord, "My meat is to do the will of Him that sent me, and to accomplish His work."

We have here the clear recognition of His call on the part of our Lord. He came into the world with the one definite aim and purpose of doing His Father's will and finishing His work. What that will and that work were, we are at no loss to know. It was to work out redemption for the world from sin and death, and establish His everlasting kingdom, the end being the eternal salvation of immortal souls. This was so distinctly and so clearly before the mind of Christ, that for it He gave up every other pursuit or interest, and passed steadily forward, amidst opposition and persecution, through suffering and ignominious death to the attainment of the goal. Everything else was subordinated to this end.

Then we find that He pursued it, not as under the constraint of an external law. There was such an immutable law. His mission and work were portrayed in all their details by the Scripture prophecies, and He knew that these must all be fulfilled. But He had in Him the love and wisdom that originated these prophecies, and He came to fulfill them with a willing, and loving heart. "It is *my meat* to do the will of Him that sent Me, and to finish His work," which means that law and love, duty and pleasure, came to be one in Him.

There is, indeed, a lesson here for all. Every one born into the world has a general and a special mission to fulfill. In general to do the will of God by devoting to Him all his powers of body and soul, and in particular to do it in such pursuit and work as he is specially adapted for.

But the lesson presses with special force upon those who are called to the holy ministry. They are called to labor more directly for the spiritual [illegible] their fellow men. This call is above all others. It is a call to be co workers with God in the one great work of the eternal salvation of men. I need not now speak at length of this call in its general character, as requiring the earnest consideration of all who are endowed with the requisite talents, and who enjoy the privilege of gaining an education. The particular point that claims attention, in connection with the subject before us, is the call to labor in the missionary field, whether at home or in foreign lands.

In your inter-seminary convention recently held in Chicago, you say the question was discussed whether this call is special, or whether it is included in the general call to the holy ministry. There is truth in both positions. One who is called to preach the gospel at all is called to preach to men anywhere. The gospel is for all, and there is but one ministry of Christ to proclaim it. On the other hand, every one is in duty bound to consider in what particular field his qualifications may enable him to render his labors most efficient and successful. St Paul and St. Barnabas received a special call to go forth as missionaries to the Gentiles, and they were specially set apart for this great work by the Church at Antioch. This call came to them from the Holy Ghost through the special gift of prophecy in the Church at Antioch. It authenticated itself inwardly to the chosen missionaries, and at once they obeyed the call, without consulting with flesh and blood. These *charisms*, or special gifts of the Holy Ghost, are not indeed usually bestowed upon the Church now as in the Apostolic age, at least in the same form; but the same Holy Spirit still moves the Church to select and call men to special service. If your hearts are moved to take part in the missionary work, that is one part of the call, but the judgment of the Church must be regarded also in the case. When the voice of the Church calls you to go, as it does with such pressing urgency at the present time, and when it lays its hands upon you and claims you as specially prepared for the work, surely this may be taken as one of the indications that the Lord requires your services. Just now the call is made for one to labor in Japan, with the missionary already there. It is a post of honor and of vast responsibility from which no one should shrink, but rather covet it, if he has the requisite talents and qualifications. Equally urgent is the call to the home field. The field is ripe unto harvest. The Missionary Board are asking for men. It should be in the heart of every one to say, here am I, send me. Your own judgment, enlightened by the Holy Spirit, is one factor in the case, but this should also be held in subserviency to the judgment of the Church; and when this call from the Church takes form and specifies any one particularly, he should not set it aside without clear and sufficient reason.

The spirit in which you should engage in this self-denying work is also here designated. It should not be under mere external constraint, though this too may be recognized, according to the words of St. Paul, "wo is me if I preach not the gospel." It should not be entered upon merely by the urgency of conscience, though this, too, is right and proper. But it should be entered upon as the joy of your life, as your spiritual meat and drink. The weakness of the flesh may rebel, but the real happiness of the spirit will sustain you in making the sacrifice, and, as life wears on this will come to you as infinitely higher and better than all mere worldly comfort and ease.

The encouragement is that it is the work of the Lord, and He will accomplish it in His own good time. The gospel is not weak because it pleads with men, beseeches and begs, with greater tenderness than a mother's love for her child, to believe and be saved. While our Lord pleaded with all, yet He did not do so with any sense of weakness. When confronted with the unbelief of the proud Pharisee, He calmly said, "Murmur not among yourselves. No man can come to me except the Father which hath sent me, draw him." Wherever and wherever you go the word of the Lord will find its way to the hearts of all those whom He hath chosen, and they will come to Him. This thought, that there are sheep which are not of this fold, among the heathen, should stimulate the minister of Christ to carry the call to them, not doubting but that they will surely respond to the call. And this is the power of the gospel. It needs no extraneous help. The question is discussed, whether the pulpit has lost its power in the present time. The real question is whether the word of God has lost its power. And this question is easily decided. When the pulpit takes the place of the divine word, and men lose faith in that word, and attempt to substitute in its place human wisdom or human eloquence, or human measures, then the pulpit loses its power, as it ought to. The gospel needs no self-constituted human appliances to give it power and effect. When it comes in that latest burlesque of Christianity, the Salvation Army, in which men and women turn themselves into mountebanks, and imitate the tricks and appliances of the stage, in order to move the hearts of men, then the gospel leaves them to their human deception. Let there be faith in the power of the *word of the Lord*, as ever-living, and the ministers need not fear for the result. Whether you carry the gospel to heathen lands, in the heroic spirit of St. Paul, or preach it to the destitute in our own land, the sowing will not fail of its harvest.

Let that be your meat and drink, not goaded to it by conscience merely, not supported to undertake it by mere momentary enthusiasm, but as your life-work to which your best energies are given, and then it will be owned and accepted in the great day. "Verily I say unto you, inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me."

For the Messenger.

AID FOR KANSAS.

We had an interview to-day with Rev. D. B. Shuey, missionary to Emporia, Kansas. He has already raised upwards of $900 for his mission. He needs $2,100, fifteen hundred for the parsonage, and six hundred to pay off the debt remaining on the Church. He has been working hard during the winter thus far in raising the funds to cheer and strengthen the little flock in that far-off western country, traveling and preaching, until he is really worked down, and suffering from a bad cold. Who can fail to be interested in such a work? A short time ago he was comfortably situated in a quiet, pleasant charge, living with wife and child in the parsonage newly furnished and handsomely fitted up, and just ready to enjoy the fruits of his diligent labor, when the call came from the Mission Council to go to Kansas. On the eve of winter he breaks up his pleasant home, sends his wife and child to her parents, and starts out to raise funds for the new mission. He cannot go into that remote field empty handed from the rich charges of the East, but he must carry with him help for the poor and weak congregation at Emporia. Not for self does he travel through the cold wintry weather, but for *them*, the anxious little flock far towards the setting sun, who are waiting for his coming to cheer and comfort the struggling mission. Surely this is bringing the mission cause home to our hearts! Such self-denying labor surely must meet its reward. Generally pastors and congregations have given him a cordial welcome. At York he came upon the president of the Mission Board late on a Saturday night. The congregation had just raised a special collection, but the missionary must stay and tell his simple story the next day, and over a hundred dollars were contributed in the collection. To Frederick he goes, unexpectedly. They too had been contributing liberally, but there also he presents his cause, and between *two* and *three hundred* dollars are contributed in the ordinary way of collection. Oh, how many other wealthy congregations could do likewise! Frederick and York in ordinary collections give *one-fifth* of all that is needed! Let pastors and people welcome him as he still tarries through the winter months to raise the needed funds to place that important mission on a sure foundation. Not for self does he want the plain parsonage, but to save the Board of Missions the expense of paying heavy rent. Not for self does he want to pay off the debt on the Church, but for the struggling mission. That done he will gladly say farewell to friends, and home, and kindred, to go and labor for Christ in the distant, lonely, mission. Twenty years hence the Church will see the fruit of his self-denying toil in many flourishing churches in Kansas. Who can turn him away empty, or refuse even to allow him to ask the people to give to such a cause? Yet we fear that a pastor here and there may have this burden on his conscience! How will such an one answer in the great day for such a refusal? "Inasmuch as ye did it not unto one of the least of these, my brethren, ye did it not unto Me." Fearful responsibility!

AMICUS.

THE POWER OF PLAIN WORDS.

A distinguished theological professor recently declared to his students that if preachers who dealt largely in rhetoric and high sounding phrases would translate their sermons from the language of the books into the language of common life they would be amazed at the poverty of their thought. A stilted opening sentence in a proffered article for publication invariably prejudices a good editor against both the writing and writer; and it often precludes his further reading of the manuscript. On the contrary, one thought expressed in plain language at the beginning of an article secures a favorable consideration to all that follows. If you hear a man pray in simple and direct language, and in earnest tones, you at once feel that he is sincere—that he has something to say to the Lord, or to ask of the Lord; and that out of the abundance of his heart his mouth is speaking. If you hear a man praying in long and sonorous phrases, you instinctively feel that he is "making a prayer," and that he thinks he is doing it in pretty good shape. As you judge others, so you will be judged in this thing—and correctly, too. If you have any thing to say, say it plainly, so that everybody can understand you. If you feel deeply on a subject and want to express yourself, use the fewest words which will give your meaning, and this in a manner which will convince everybody that you are in downright earnest.

Family Reading.

THE YEAR OF RELEASE.

By Marianne Farningham.

When the bells rang their peal through the wintry air,
And startled the worshippers hushed as in prayer,
When the people turned gladly to friends who were near
And whispered: "God give you a happy new year,"
A fiat went forth from God's chamber of peace,
"To some there is dawning the year of release."

They know not the sign that was put on their brow—
These happy ones soon in His presence to bow;
When the late light came in and began a new day
They saw not the messenger placed in the way;
They said: "Will the toil and the sorrow increase?"
Nor dreamed they had entered their year of release.

With courage they patiently turned to their task,
For strength, not deliverance, dared they to ask;
They sighed as they took up their burden again
Of sorrow and weariness, sickness and pain,
Nor ventured to hope that their troubles would cease,
Or joy become theirs in this year of release.

Oh, could they but know what the new year will bring,
What glad songs of freedom and hope they would sing!
How willingly suffer and toil for a while,
Thinking aye of their Lord and His welcoming smile;
And "the patience of hope" would grow strong and increase,
As they counted the days of their year of release.

For, ere it has passed, the King's face they shall see,
And ever from sorrow and sighing be free,
The things that perplex them shall all be made plain,
And the evil of sin never touch them again;
They will gain the bright country of pleasure and peace,
Thrice happy ones living their year of release.

Who are they, thus near to the end of their way,
With sad faces meeting that wonderful day?
We know not, they know not, the Master alone
Sees who shall have rest in the joy of His throne:
We may say while our spirits grow strong in His peace,
"It may be—it may be—*my* year of release."

Let us live with that hope in our hearts day by day,
We can bear that which passes so swiftly away;
There is work yet unfinished, tasks yet to fulfil,
And lessons to learn of our Father's good will.
Let us spend, as for Him, the time shortly to cease,
And God make us meet for our year of release.

—*London Christian World.*

A LOOK INTO THE WINTER.

"Take care for the beautiful," said the poet philosopher, "for the useful will take care of itself." The spirit of this saying may wisely enter into our plans for the winter. It is not well to let our cellar or coal bin, our crops or store-room, our business or gains, monopolize our thought and care. Is not the life more than meat, and the body than raiment? What place have you given in your forethought to culture, to beauty, to comfort, and contentment? There are five or six months ahead of us, during which for the most of us, the time must be largely passed within doors. What have you done, or planned to do, to make the dull days and the long evenings pass pleasantly and profitably to the home circle?

There is the reading, first. No plan for the winter is complete without an intelligent provision for making the best use of time given to books, and no economy is so ill-chosen as that which limits the supply of good reading matter. If there must be retrenchment, begin below the brain—say at the mouth. It is wretched and misnamed economy to stuff the stomach and starve the mind, to bedeck the body at the expense of the soul. In these days of plenty, variety and cheapness in literature, it seems almost unnecessary to urge that, in the selection of books, the taste and the needs of each member of the family should be consulted. A plea for reading aloud, as a family exercise, is always in order. It not only makes the time pass pleasantly, and gives practice in an art which, despite all the latter teaching, is less understood than it might be, but there is no way in which children can be so easily familiarized with good literature. Social literary or reading clubs have multiplied wonderfully within the past few years, and no community need to be without one. Very little machinery and almost no red tape are required. An intelligent and earnest purpose to do something—to unite in the study of literature, science, art, or history, and a business-like beginning—this is enough.

It is worth while to plan more than most people do for home comfort during the long, cold seasons. It depends a good deal upon what sort of a place home is, whether there is no place like it. The loving, patient, cheerful home spirit first, and then warmth, light, comfort, and beauty,—these are the soul and body of home. The open fires, which are the greatest boon brought back by the modern renaissance, are a wonderful help in all these directions. One must want to get away from home very badly if he will leave a glowing grate and the cheery room where family and friends are gathered, and where exists all the attractions of a home organized and conducted for individual and common pleasures. The easy-chairs, one adapted to the taste and the need of each member of the family, should not be overlooked in planning for comfort. Here, again, the restoration has brought much good with a deal of nonsense. The low, broad, substantial seats, with cushions and backs that are as easy as they are artistic, mark a great advance over the dreadful chairs and "sofas" of a few years ago.

We are writing for common people, not for those who have wealth either for their servant or their master; and we conclude hints to the home-maker by reminding them not to forget the children in their plans for winter. To keep them pleasantly occupied is the secret of happiness. There ought to be an hour or more in every day when, circumstances permitting, father and mother give themselves up to the entertainment of the children with reading, games, or music. An occasional romp will help things wonderfully. Lay in stores also, so that they may have something with which to entertain themselves—pop-corn, nuts, fruits, sweets, and other equipment for good times in the evening. There is such a thing as organizing home happiness. It is worth a thought as the winter comes on.—*Christian Register.*

BE OF GOOD CHEER.

A man who acquires a habit of giving way to depression is one on the road to ruin. When trouble comes upon him, instead of rousing his energies to combat it, he weakens, his faculties grow dull, his judgment becomes obscured, and he sinks into the slough of despair; and if anybody pulls him out by main force and places him safe on solid ground, he stands there dejected and discouraged, and is pretty sure to waste the means of help which have been given him. How different it is with the man who takes a cheery view of life even at its worst, and faces every ill with unyielding pluck! He may be swept away by an overwhelming tide of misfortune, but he bravely struggles for the shore, and is ever ready to make the most of the help that may be given him. A cheerful, hopeful, courageous disposition is invaluable, and should be assiduously cultivated.

HOW TO SAVE BOYS.

Women who have sons to rear, and dread the demoralizing influences of bad associates, ought to understand the nature of young manhood. It is excessively restless. It is disturbed by vague ambitions, by thirst for action, by longings for excitement, by irrepressible desires to touch life in manifold ways. If you, mothers, rear your sons so that their homes are associated with the repression of natural instincts, you will be sure to throw them in the society that in some measure can supply the need of their hearts. They will not go to the public houses at first for love of liquor—very few people like the taste of liquor; they go for the animated and hilarious companionship they find there, which they discover does so much to repress the disturbing restlessness in their breasts. See to it, then, that their homes compete with public places in attractiveness. Open your blinds by day and light bright fires at night. Illuminate your rooms. Hang pictures upon the wall. Put books and newspapers upon your tables. Have music and entertaining games. Banish demons of dulness and apathy that have so long ruled in your household, and bring in mirth and good cheer. Invent occupations for your sons. Stimulate their ambitions in worthy directions. While you make home their delight, fill them with higher purposes than mere pleasure. Whether they shall pass boyhood, and enter upon manhood with refined tastes and noble ambitions depends on you. Believe it possible that, with exertion and right means, a mother may have more control over the destiny of her boys than any other influence whatever.—*Appletons' Journal.*

A KEEN REBUKE.

He was a commercial traveller on his way from Bowling Green to Hopkinsville, Ky. There was a wait of three hours at Guthrie, and a party of young ladies, with lively young married persons acting as matrons, made the station ring with merriment. They were going to visit Mammoth Cave. The face of one of them is a study—a perfect oval, yet with that rich, warm brunette tint that you see more often in the Latin races than in the Anglo-Saxon. Her eyes looked out from under the broad brim of a Gainesborough hat, through half-closed lids, wonderfully tantalizing in their subdued mirth, coquetry and love of life, lightly veiled with the laziness of good breeding. The brassy and dapper little wretch of a "drummer" has been watching the girls as a cat would a bevy of frolicsome and unsophisticated mice. Hastily seizing and returning a handkerchief accidentally dropped by the Gainesborough beauty he seeks, with the audacity of his class, to open the conversation

"A very gay party you have, Miss."

"Yes," says she, quietly bowing acknowledgment of the handkerchief and letting her laughing eyes drift slowly over him; "but then, you see, we know each other."

A very keen remark, keen as a Damascus blade, but perfectly lady-like in its unruffled good temper. The "drummer" retreated.—*Louisville Post*

A STORY FOR MOTHERS.

The Fullers—we do not give the real name—were an influential family. They were wealthy, cultured people, and among the most prominent members of the principal church in the western town in which they lived. Every Sunday they filled their pew, gave liberally to church and other charities, and the minister was always welcomed to their table.

Mrs. Fuller was a sincere Christian woman. No one acquainted with her daily life could question her sincerity. But she was peculiarly reserved and sensitive, with an extreme dislike of obtruding on the reserve of other people. Her son was her constant companion as he grew to early manhood—a clever, spirited boy; keen of apprehension and eager for knowledge. His mother discussed every subject, but that of religion, freely with him. He had been sent constantly to Sunday-school and had been taught the chief facts in Jewish history, and that relate to the life and mission of Christ. But she had never asked him to consider the relation in which he himself stood to God, or urged him to take Christ as the guide and model of his life—his Friend and Master. There had been times when she felt almost driven to do this, but when the lad was at her side, and they were surrounded by the atmosphere of every day life, her courage had failed her and the subject had been deferred. He was a handsome, perfectly healthy young man, a noted athlete, with a life full of plans and hopes before him; there was plenty of time, she felt, for such counsel and entreaties.

Last October the boy was struck down with diphtheria. On the second day the physician told him that he had not an hour to live. While he lay stunned and silent, some one spoke to him of Christ as a Saviour.

"Saviour? Why, I never thought about Him?" he cried. "He is no Saviour of mine. Mother, why didn't you talk to me of Him?"

These were his last words. In a few moments his senses were clouded, and before the hour was over, he was dead.

Every mother will understand the intolerable legacy of remorse that was left by these words. Yet how many mothers, although religious women in their profession and habits of life, never break the silence between themselves and their sons on this subject! They defer it to a more convenient season, and soon the tender boy is a hardened man, and has left home and passed from under their influence. If a man's mother has not cared for his soul, who will?—*Youth's Companion.*

A MINISTER'S WIFE.

In a certain cemetery there is said to be a tombstone erected to the memory of a minister's wife that bears this inscription: "Killed by ——— congregation." The position of a clergyman's wife is no doubt an honorable one, and rich in its opportunities for usefulness; but there are people who forget that it is not a salaried place. The minister's wife is his helpmeet, not the servant of his parish. The claims upon her are those that belong to Christian womanhood, and she ought not to be expected to do more than others. At the best her duties are peculiar and severe, and she ought to have the kind consideration of the people, and be relieved as far as possible from irksome burdens that others should share.—*Golden Rule.*

TENNYSON AND THE VIOLETS.

The late James T. Fields, author and lecturer, used to relate the following incident which happened in one of his visits at the home of the poor Tennyson. They were wandering on the moors about midnight, with no moon to light them, when suddenly the poet dropped on his knees, with his face to the ground.

"What is it?" said Mr. Fields, alarmed lest a sudden faintness or sickness had come on.

"Violets!" growled Tennyson. "Violets, man. Down on your knees and take a good snuff; you'll sleep all the better for it."

Mr. Fields dropped on his knees, not to snuff the violets, but to have a good laugh at the oddity of the poet's action and words. But Tennyson was eager to make the most of the violets, which his keen scent detected as quickly by night as his vision by day.

NEW YEAR'S DUTIES.

There exists a commendable habit in Germany worthy of our careful and conscientious imitation, as we push out into the unknown of the incoming year, especially as it may be our last—and we will not be wise if we do not, in the beginning, treat it as our last. This habit is to begin, on the morning of the first New Year's day, to duly visit those alienated from us during the past years and also to placate our enemies, so that, on the eve of the first day, we can feel that we are at peace with all men, and that the bitter past is forgotten; and the work of the new year will be to consign these relics of our worst selves to oblivion. Let us begin first in seeking reconciliation with God, whom we have wilfully offended so often in the year past, and whose Spirit we have so continually grieved.

The record can never be altered; it is folded up in the history of 1882, and is now in the archives of eternity. But it can be blotted out, and will be, when God says "Son and daughter, go thy way, and sin no more." Begin the New Year's morning reconciled to God, if possible. Close the Old Year with the seal of peace upon it.—*Interior.*

OUR SHELTER.

One use of a great rock is that of a place of shelter. During a recent summer the jarring of slight earthquake shocks in the Sierras precipitated many rocks down the mountain sides, and for a time the lives of the miners were much endangered. Dr. Cuyler asked them, "What did you do then?" The reply was, "We took shelter under El Capitan, For we thought that if once El Capitan went down the world would come to an end." Nor was their confidence misplaced There it rises, thirty-three hundred feet high, a mighty mass of granite, leaning over and sheltering the valley beneath, but itself linked in back with the Sierras. Who would not rest safe in the shadow of such a rock! But, my brother, we point you to-day to a Rock mightier than El Capitan. Here is a shelter which is more secure now, and will endure when the mountains are melting with fervent heat. It is a place of shelter often sought—in many lands—for centuries. Who has sought it in vain? —*The Rev F. H. Kasson.*

SLIPPING AWAY.

They are slipping away—those sweet, swift years,
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and swift as a weaver's thread,
Or an arrow's flying gleam;
As soft as the languorous breezes hid,
That lift the willow's long golden lid,
And ripple the glassy stream.

As light as the breath of the thistle down,
As fond as a lover's dream;
As pure as the flush in the sea-shell's throat,
As sweet as the wood-bird's wooing note,
So tender and sweet they seem.

One after another we see them pass,
Down the dim-lighted stair;
We hear the sound of their steady tread
In the steps of the centuries long since dead,
As beautiful and as fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet
Those beautiful blossoms, rare and sweet,
By the dusky way of life?

There are only a few swift years—ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word!

—*Selected.*

WORDS OF CHEER FROM HAPPY LIVES.

"I feel as if the winding up were coming soon," wrote Norman MacLeod to a friend, when approaching his sixtieth year, he felt that he could no longer endure the toils to which he had been used. He wrote in his journal:

"My life has been to me a mystery of love. I know that God's education of each man is in perfect righteousness. I know that the best on earth have been the greatest sufferers, because they were the best, and like gold could stand the fire and be purified by it. I know this, and a great deal more, and yet the mercy of God to me is such a mystery that I have been tempted to think I was utterly unworthy of suffering. God have mercy on my thoughts! I may be unable to stand suffering. I do not know. But I lay myself at Thy feet, and say, 'Not that I am prepared, but that Thou art good and wise, and wilt prepare me.'"

A few hours before his death, after days of severe pain, he said to his wife:

"I believe I will get better, but I wish you to record for my good and for your good afterward, that in this hurricane I have had deep thoughts of God. I feel as if He said, 'We know one another. I love you. I forgive you. I put my hands around you.' I have constant joy, and the happy thought continually whispered, 'Thou art with me.'"

Mary Somerville to the last day of her long life took a bright interest in all that was going on, in affairs public and private. At ninety-two she regretted that she should not live to know the result of the expedition to determine the currents of the ocean, the distance of the earth from the sun, occasioned by the transit of Venus, and the success of Dr. Livingstone's last expedition. The latest entry in her diary is this:

"The Blue Peter has been long flying at the foremast and now I must soon expect the signal for sailing. It is a solemn voyage, but it does not disturb my tranquillity. Deeply sensible of my utter unworthiness, and profoundly grateful for the innumerable blessings I have received, I trust in the infinite mercy of my Almighty Creator. I have every reason to be thankful that my intellect is still unimpaired, and although my strength is weakness, my daughters support my tottering steps, and by incessant care and help make the infirmities of age so light to me that I am perfectly happy."

Neither flatter thy defects, nor suffer them to discourage thee.

THE FLAG OF TRUCE.

"I don't go to Church only for the sermon; I go there to worship God, to take my mind quite empty—at least as empty as I can make it—and hold it up for whatever blessing God may see fit to pour therein. My meaning of the phrase, 'House of God,' is a retreat whence we shut out the world, as far as the world can ever be shut out while we are in the flesh. If we take the world in with us, it is no house of God."

"Isn't that separating life and religion?" said Tibbie.

"No, no, quite the reverse," Sarah answered eagerly. "It separates them only as the sleep that renews us for labor separates our days. We go to bed and sleep soundly, and in the morning we find ourselves strong to do tasks and solve difficulties which would have beaten us the night before. If we had gone to bed, and lain awake hunting our own brains, we should have risen the worse rather than the better. And I can tell you of an experience I have had more than once—but once in particular.

"I was hard beset by circumstances. I had done the very best that was in me, and was still defeated and at fault. And then Sabbath came, and I thought to myself it was like a white flag on a battle-field, and I must sit down and take my breath, and wash my spiritual garment, so that I might begin afresh when the truce was over. And it was easier and safer to do this in the house of God, where I had often before enjoyed His presence, than in my own rooms, where I had lived out my struggle, and where every object at present was associated with it."

Selections.

He who censures with modesty, will praise with sincerity.

A bright new year,
Oh! hold it dear,
For God who sendeth
He only lendeth

Prosperity is a more refined and severe test of character than adversity, as one hour of summer sunshine produces greater corruption than the longest winter day.—*Eliza Cook.*

Truth, knowledge, virtue—all are ours to gain,
Life stretches onward like an unknown main,
Life stretches upward to the starry maze;
God's gates fly open at our ardent gaze.

The supernatural value of our actions depends upon our degree of union with God at the time we do them.—*F. W. Faber.*

Around us ever lies the enchanted land,
In marvels rich to Thine own sons displayed;
In finding Thee are all things round us found:
In losing Thee are all things lost beside.

—*Jones Very.*

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkind feelings. We have not yet begun to use them in such abundance as they ought to be used.—*Pascal.*

In sweet accordancy of praise and love
The singing waters run,
And sunset mountains wear a light above,
The smile of duty done;
Sure stands the promise—ever to the weak
A heritage is given;
Nor lose they earth who, single hearted, seek,
The righteousness of heaven!

Useful Hints and Recipes.

Corn-starch makes the best paste for scrap-books. Dissolve a small quantity in cold water, then cook it thoroughly. Be careful and not get it too thick. When cold it should be thin enough to apply with a brush. It will not mould nor stain the paper.

Lancashire Pie.—Take cold beef or veal, chop and season as for hash; have ready hot mashed potatoes seasoned as if for the table, and put in a shallow baking-dish first a layer of meat, then a layer of potatoes, and so on, till the dish is heaping full; smooth over top of potatoes, and make little holes in which place bits of butter; bake until a nice brown.

Chicken Soup.—In boiling chickens for salads, etc., the broth (water in which they are boiled) may be used for soup. When the chickens are to be served whole, stuff, and tie in a cloth. To the broth add a little rice, or add one thinly-sliced onion and a quart of tomatoes. Boil twenty minutes, season with salt and pepper and two well beaten eggs, and serve.

A Plain and Simple Plum Pudding.—A plain plum pudding is made thus: Chop three ounces of suet very fine, add a quarter of a pound of currants, the same quantity of raisins, half a teaspoonful of salt, and a teaspoonful of baking powder, a pound of sifted flour, a pint of sweet milk, three tablespoonfuls of molasses and spice to suit the taste. Mix thoroughly, and boil for three hours in a pudding bag.

Home-Made Mince Meat.—Peel, core and chop fine a dozen pippin or greening apples; wash and pick a pound and a half of Zante currants; stone and divide half a pound of bloom raisins; cut into small pieces a pound of mixed candied orange, citron and lemon peel; remove the skin and gristle from a pound of roast or boiled beef, a boiled beef's heart and a boiled beef's tongue, and carefully pick a pound and a half of beef's suet; chop all these up fine and mix all the ingredients well together in an earthen crock, and add two grated nutmegs, one ounce of ground ginger, and quarter of an ounce of powdered cloves, the same of allspice and coriander seeds, and half an ounce of salt; grate the yellow rinds of three lemons and express the juice over two pounds of light brown sugar; put the grated rind and all the ingredients into the pan, mix well together, and pour over all two quarts of hard cider; stir all together for twenty minutes, cover the pan closely, and keep in a cool place. When about to use the mince meat, take it from the bottom of the pan.

Youth's Department.

LITTLE THINGS.

By Jessica.

Only a gleam of sunshine,
Dispelling a moment's gloom
By the weary bed of suffering,
In a dark and cheerless room:
Only a gleam of sunshine,
But it parted the clouds of gloom.

Only a grain of sand
In the smoothly oiled machine;
But the wheels soon ceased to turn,
And the cause of the trouble, I ween,
Was only a grain of sand
That had fallen in unseen.

Only a drop of water,
And it fell in the lily's cup;
But the drooping flower drank it,
And gratefully raised up:
Only a drop of water,
But it lifted the lily up.

Only a tiny acorn
That dropped many years ago,
Perhaps from the old tree yonder,
And straightway commenced to grow;
Yet this king of the forest
Was the acorn years ago.

Only a little thing—
A word, or smile, or tear,
May lighten the load for a weary heart,
Or rob that heart of cheer;
And all made up of little things
Are our lives from year to year.

—*Presbyterian Journal.*

PURPOSE AND NO PURPOSE.

By W. H. W. Campbell.

"Look here, Alf, I've got something to amuse you. Don't bother any longer with that tiresome stuff!"

"Thank you, Mark, but I'm interested in this thing, and I want to finish the job this afternoon."

"Oh, come on! To-morrow 'll do just as well. Let's have a quiet little game. That crash is of no account anyway!"

It was a humdrum piece of business that the two boys—Alfred Reed and Mark Prince—were talking about. The scene was the basement of the dry goods jobbing house of Wigan, Domett & Co. Alfred had just opened a bale of Russian crash, and was proceeding to "take the yards" for comparison with the number charged in the invoice. It was a rainy afternoon in the dull season. The senior partner was the only member of the firm about the premises, and he was reading the paper in his office up-stairs. The older clerks and salesmen were lounging here and there, or making pretexts of business in the other departments of the store. Mark flourished a box of dominoes in Alfred's face; but the boy was firm, and continued to tell off the yards to himself with provoking monotony. At length he hastily jotted down some figures upon a bit of paper and compared them with the invoice. A shade of annoyance appeared upon his face. He turned to his comrade:

"Now, Mark, you have badgered me into a blunder. Please leave me alone for the present. If you like, I will come to yaur house this evening and try that little game. But just now I have something more important on hand."

At this appeal Mark turned away, muttering to himself what a solemn old stick Alf Reed was.

And here, let us look at this point a minute, and see what sort of a "stick" Alf might truly be called. The two boys were fair samples of two sorts of clerks which may be found in almost every commercial house. Alfred entered the employ of Wigan, Domett & Co., about six months before this date, Mark being then the "boy" or junior clerk. The task of sweeping out the store, dusting the counters and tills, and arranging the goods, was divided between the two—the dress goods and woolens falling to the charge of Mark, and the white goods and domestics to Alfred. It did not take long for young Reed to discover that Mark was a thorough shirk. He had a bustling and obsequious manner in the presence of his employers, but when out of their sight did as little as possible.

On the contrary, Alfred entered the store, as he said, to work, and to learn the business. Consequently, he never wasted a minute, but did all his duties promptly and thoroughly. He had not held his position many weeks when Mark proposed that he should do the work of both. By way of compensation, Mark offered him one half of his perquisites, which in those days yielded quite a handsome amount of pocket money to the boys. Alfred accepted the offer, and thereafter made his appearance at the store one hour earlier than before, while Mark lounged in just in season to escape detection by his superiors.

The members of the firm had not failed to notice the superiority of the new boy over his predecessor, and but a short time previous to this date had shown him a special mark of confidence. He was permitted to take the store keys to his own home at night, whereas shiftless Mark had been compelled to make a long journey out of his way lo leave them at the house of the junior partner.

Now to return to the humdrum matter of the crash. It was required of the boys, that, in opening packages of goods they should examine the contents and compare them with the invoices. But Mark had always looked upon crash as a special bore. To begin with, the pieces were chalked with mysterious symbols, which denoted Russian measures of length; these had to be translated into English yards, and so marked on the goods. This being accomplished, Mark had fallen into the lazy habit of omitting to foot up the total.

"Oh, crash is of no consequence!" he said, and so proceeded without ado to check the bill as correct.

It happened that the crash which Alfred was opening was a sample lot from a new manufacturer. Mr. Domett had flattered himself that in buying it he had done a good thing. After Mark walked away, Alfred became absorbed again in his examination. His first footing of the yards had proved incorrect. As soon as he was left to himself he went over them again. To his surprise, he found the figures agreed with his former total, being some fifty yards short of the amount. He again reviewed his work, with the same result.

"Perhaps the wrong yards are entered for this bale," he muttered to himself; "I'll try another."

He opened a second bale, and an examination revealed a similar discrepancy. Alfred was puzzled, and again carefully compared the bill and the marks upon the bales. There could be no mistake. The goods were short. Then a new idea struck him. He seized a yard-stick and began measuring the pieces. As he had begun to suspect, every piece fell short.

"Aha, Mr. Russian!" Alfred chuckled, "did you think you were going to take W. D. & Co., in?"

He started upstairs in search of the book keeper, and met Mr. Wigan who was making a tour of inspection about the store. In reply to an inquiry what he was doing, Alfred related his experience with the crash. Mr. Wigan at once became interested. He went below with Alfred and superintended a fresh examination, which gave the same results as the former one. Then he ordered a third bale opened, but this proved to be as short as the others.

"H'm, h'm," muttered Mr. Wigan, as he slowly returned to his office, "put that crash aside, Reed, till further orders."

"Jolly!" cried the jolly Mark, who had happened around just at the time, "you have made a ten strike with old Wigan, Alf, and he won't forget it. He does hate dreadfully to be cheated."

Now the upshot of this humdrum crash affair, which was too petty altogether for lofty and lazy Mr. Mark was this: The goods were speedily returned to the agent, and, as the invoice was a heavy one, the firm was spared no little loss and vexation.

A few days afterwards, Mr. Domett, who was standing near the woolen counter, beckoned to Alfred.

"Reed, see here," he said, "are you a judge of woolen goods? Can you tell which of these is the best?"

Alfred, rather hesitatingly, expressed a preference for one of the pieces.

"Yes, yes! you are correct," said Mr. Domett, "that's as good a piece as we have in stock. Just cut off enough for a coat pattern, and find something to match it for vest and trousers. Take anything you like. Have the suit made up at Smithern's and charged to the firm. I think, Alfred," he added slowly, "that you are a very likely boy." And after this wonderful outburst of commendation from the dignified Mr. Domett, that gentleman walked away with an approving nod of the head.

It is not the object of this narrative to trace the subsequent career of the two boys in detail. The thoughtful reader can easily guess where they came out. But if you want to see Mark to day, you can find him in the army of cheap and inefficient clerks who never rise above a certain unimportant grade. And, furthermore, if you care to meet Alfred Reed, you will go respectfully to a well known office, over the door of which his name figures in a firm which is held in the highest honor in all commercial circles.—*Golden Argosy.*

WONDERS UNDER THE EARTH.

Hugh Miller was a stone mason of Cromarty, in Scotland. He was what is called a self made man, that is, he had few advantages of position or education, and yet became famous for the discoveries he made in his favorite science of geology. He was, besides, a true Christian, and labored to show how the wonderful works that God had created prove the truths of the Bible. One of the books he wrote is called "The Testimony of the Rocks."

Here you see him in one of his frequent exploring tours among his native hills, with his plaid drawn closely around him, his little satchel, chisel, and hammer by his side, while he carefully examines the specimens he has collected. What a grand study-room he has, with the everlasting hills around him, and the vault of heaven for his canopy! Surely to him there were "sermons in stones!"

And now let us tell our young readers a little about this science of geology, which, so far from being "a little dry," is a very interesting study, and will richly repay the student for his trouble. When you are learning geography, you become acquainted with the surface of our globe, its continents, seas, lakes, rivers, and mountains. But geology looks into the earth, and shows what wonderful and useful things are there hidden from our sight. One part is covered with sand, another with clay, and a third with gravel. When these are dug into, we come upon rocks, some in layers and some in masses. Some of these are supposed to be thrown into the positions they occupy by violent shocks of earthquakes or hidden volcanoes. The remains of shells, bones, fish, and plants are found imbedded in the rocks. Of the many useful substances found below the surface of the earth, one is the peat moss of Scotland and Ireland, which extends a number of miles, and is formed by decayed vegetable matter. This when cut, pressed and dried, is called turf, and used for fuel. The vast beds of coal in this and other countries, the lime we use, and the chalk heaped up into cliffs on some coasts, are made of the remains of former growths, both animal and vegetable. Then there are slate, salt, precious stones and metals, the clay from which porcelain or china is made, the flint so widely used in the manufacture of glass, besides marble for buildings and ornaments, and the petroleum, or rock oil, as its name implies.

These are some of "the chief things of the ancient mountains, and the precious things of the lasting hills." (Deut. xxxiii. 15). How many proofs they afford of a divine intelligence! How truly may we say with the Psalmist: O Lord, how manifold are Thy works! in wisdom hast Thou made them all: the earth is full of Thy riches." (Ps. civ. 24).—*Child's World.*

"HEAPIN' COALS."

By A. C. Morrow.

"Harry, you're cheatin'."

"I don't care."

"I won't play."

"Don't then." And Harry Chester picked up his marbles, and those that belonged to his playmate, and ran away.

Willie, his little friend, who was two years younger than he, and only six years old, went in to his mother.

His face was very red, and his hands were clenched, and he had hard work to keep back the tears.

"Mamma," he said, "Harry has stolen my marbles, and the next time I see him, won't I give him a pounding."

His mother caught his little hands in hers, and, looking down into his flashing eyes, said, sadly:

"Is *that* the kind of a little boy you are. Then you don't love your mother."

"That aint the kind of a little boy I am, and I do love you; but I'll find some big boy that don't love his mother, and don't care; and I'll get him to pound him."

Then his mother took her angry boy on her lap, and told him the story of our Saviour's crucifixion. How cruel men nailed Him to the cross, and put a crown of thorns on His head, and struck Him, and pierced Him, and spat on Him, and taunted Him; and how, when Jesus might have called thousands of angels to come and punish them, He only prayed to His heavenly Father "Forgive them, for they know not what they do."

"Why didn't He send for the angels, mamma? I would."

"Because He loved His enemies and wanted to save them, and He could not unless He suffered for them."

"What did He do, mamma?"

"He died and went to prepare a place for us in heaven, where grandma and sister Annie have gone."

"I wish it was time for the Lord to take me; don't you mother?"

"Well, no; I cannot say that I do. I should like to live here a little longer, but I want to be ready when He does take me."

"Well, I guess I'd rather stay here a little longer too," assented Willie.

"And what does my little son think now about pounding Harry?"

"I wouldn't do it myself, mamma, but I'd like to get the boy."

"Willie, this same Jesus who died for us said, 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing ye shall heap coals of fire on his head.'"

"What is an enemy, mamma?"

"A little boy who steals your marbles."

"And what is heapin' heads and coals?"

"Heaping coals of fire on his head is being as kind as possible to him the very first chance you get."

"I believe I'll do it, mamma."

Then his mother kissed him, and called him her good little boy, and the bell rang, and they went down to supper.

It rained for two days, and Willie did not go out to play; but the third day about noon he came running in to his mother, and exclaimed:

"Get me a penny out of my bank, quick. Harry's mother gave him two pennies to buy a kite, and he's lost one, and he's crying, and I want to heap coals, quick!"

His mother gave him the penny, and joyfully he ran to Harry with it.

"What makes you give it to me?" Harry asked.

"'Cause you're my enemy, and I'm heapin' coals."

"I don't know nothing about your coals, but I know I was awful mean to take your marbles the other day. Here, I'll give you all these, and my big blue alley besides," he added, drawing a handful of marbles from his pocket and presenting them, with the blue alley he had always liked so much, to his playmate.

Then Harry and Willie were friends again.

Don't you think "heaping coals" was much better than Willie finding a big boy to pound Harry?

A PROBLEM SOLVED.

Sandy and Ned were brothers,
Ned was older than Sandy;
And they were busy dividing
A stick of peppermint candy.

Ned was earnestly trying
To make the division true,
And he marked the place with a fish-hook,
Where the stick ought to break in two.

But, alas, for little Sandy
And his poor painstaking brother!
'Twas a long and a short division—
One piece longer than the other.

Ned gravely looked at the pieces
And their quite unequal length,
And he wrestled with the problem
With all his mental strength.

And at last he said: "Oh, Sandy!
I can make it come out right,
If I take the piece that's longest,
And bite off just one bite."

Their four eyes beamed and brightened
At this plan, so very handy,
Of disposing of the problem
And distributing the candy.

So Ned ate the pieces even—
'Twas the simplest way to do it;
And he cheated little Sandy,
And they neither of them knew it!

—*Leeds Mercury.*

MOTHER DON'T WORK.

A little boy on his way to build fires and sweep offices in Boston, while the stars were yet in the sky, said to the writer:

"My mother gets me up, builds the fire, and gets my breakfast, and sends me off. Then she gets my father up and gets his breakfast, and sends him off. Then she gives the children their breakfast, and sends them to school; and then she and the baby have their breakfast,"

"How old is the baby?" I asked.

"Oh, she is most two, but she can talk and walk as well as any of us."

"Are you well paid?"

"I get $2 a week and my father gets $2 a day."

"How much does your mother get?"

With a bewildered look, he said:

"Mother! why, she don't work for anybody."

"I thought you said she worked for all of you."

"Oh, yes; for us she does. But there ain't any money into it."

This wife of a day laborer represents a large class of hard working women. The compensation of affection, the love of husband and children, and the nameless and numberless blessings that come with and belong to the family life, can no more make up to a wife the loss of all money value for her service than they would to her husband if the same poverty of position were thrust upon him.—*Selected.*

SPECTACLES.

The time was when it was considered fashionable to wear spectacles, even by people who were not the least near-sighted. In Spain they formed part of the costume of every well-bred person. This absurd use of glasses was meant to increase the gravity of the appearance. A young monk, having through the assistance of his family, caused his convent to succeed in an important lawsuit, thought himself liberally rewarded when the prior, having embraced him, said to testify his gratitude, "Brother, put on spectacles!" The glasses of spectacles were proportioned in size to the rank of the wearer: those worn by the Spanish nobles were nearly three inches in diameter. The Marquis of Astorga, Viceroy of Naples, after having his bust sculptured in marble, particularly enjoined the artist not to forget his beautiful spectacles.

A CHILD'S HEART.

The other day a curious old woman, having a bundle in her hand, and walking with painful effort, sat down on a curb-stone to rest. A group of three little ones, the oldest about nine, stopped in front of the old woman, saying never a word, but watching her face. She smiled. Suddenly the smile faded, and a corner of the old calico apron went up to wipe away a tear. Then the eldest child asked:

"Are you sorry because you haven't any children?"

"I—I had children once, but they are all dead," whispered the woman, a sob in her throat.

"I'm sorry," said the little girl, as her chin quivered. "I'd give you one of my little brothers, but I haven't got but two, and I don't believe I'd like to spare one."

"God bless you, child—bless you forever," sobbed the old woman, and for a minute her face was buried in her apron.

"But I'll tell you what I'll do," seriously continued the child. "You may kiss us all once, and if little Benny isn't afraid you may kiss him four times, for he is just as sweet as candy."

Pedestrians, who saw three well-dressed children put their arms around that strange old woman's neck and kiss her were greatly puzzled. They didn't know the hearts of children, and they didn't hear the woman's words as she rose to go:

"O children, I'm only a poor old woman, believing I'd nothing to live for; but you've gave me a lighter heart than I ve had for ten long years."—*Pansy.*

Pleasantries.

To call a laundress a bosom friend is flat irony.

A skeptic asked, "How is it possible for an ass to talk like a man?" when an old believer replied, "I don't see why it ain't as easy for an ass to talk like a man as it is for a man to talk like an ass."

He wouldn't marry her, because she had false teeth. But when his wife kept him awake nights with the toothache and neuralgia, he wished he had.

A wag, speaking of a friend whom he suspected of living altogether beyond his means, observed that he believed he "would owe several thousand dollars after all his debts were paid."

A little four-year-old girl did not obey when her mother first called her. So her mother spoke rather sharply. Then she came in and said: "Mamma, I've been very kind to you to-day, and I don't want you to speak so large to me."

A Michigan paper says: "Bears are going to be thicker than grasshoppers in the woods of Michigan this Winter." Dare say. Bears are generally considerable thicker than grasshoppers; in fact bigger in every way.

A bright little Decatur girl, noticing among the company at her father's residence, on a certain occasion, a gentleman whose face was considerably pock-marked, seemed much struck with his appearance, and, after the company retired, inquired who the "moth-eaten gentleman" was.

THE MESSENGER.

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☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, JANUARY 10, 1883.

The Peace Movement in our Church is, we think, an accomplished fact. The people will have it even if the theologians should demur, which they show very little disposition to do. Occasionally a man wants to make the newspapers the channel of a fiery stream; but such persons are behind the times. We would give them the advice the physician gave to an invalid who complained that he could not get up until nine o'clock in the morning. Then said the doctor, "lie in bed an hour or two later every day and in the course of a week or two you will find yourself getting up before dawn." The only way for some people to catch up is to go to the rear. If a man is determined to go from New York to San Francisco, by moving eastward, he can do it, but he will have to travel around the world and may find that the exercise of a little common sense would have brought him to the same point by a much shorter route.

But it is a terrible delusion to suppose that the peace of inactivity and stagnation will do us much good. The foul spirit of discord may leave us and we may sweep our house and garnish it with pictures of pride and complacency, but that is just the time the enemy is likely to come back with seven other devils to make our last condition worse than the first. For long years we have had comparatively little to disturb us, except issues of theology and worship, for it was very easy to saddle everything upon those old hacks; but take care now that those who have been held together by mere partisan hate of others do not get into dissensions among themselves, and give us such a crop of congregational difficulties, and fights with pastors, and jealousies and humiliating personal scandals as we have not been called upon to reap for a long time.

Our only safety is in such aggressive missionary work as will divert our attention from things that ought to be overlooked or viewed in charity. "An idle mind is the Devil's workshop," and those whose hearts are not enlarged by doing something for Christ will be apt to fall into querulous habits that will render them miserable, and disturb everyone around them.

The ecclesiastical movements in Germany and Switzerland are significant. In Berlin the liberal men of the Prussian Church, clerical and lay, have formed themselves into what they call the People's Church Party. At a recent Assembly one article was adopted in favor of the abolition of the present vow of the clergy at ordination and the substitution of a general "promise to teach and preach the Christian religion in the spirit of its Founder." All of the ten articles adopted show a disposition to break away from old moorings. Meanwhile a great revival is said to be going on in the unecclesiastical city under the management of an evangelist von Schluebach, a convert of America, connected with the Young Men's Christian Association. In Basle, where the recent Synod threw baptism overboard, three men named Stockmayer, Schrenck and Rappard are working on the plan of the "Salvation Army" in England—it is said with success. All this may be a reaction from the peculiar ecclesiasticism caused by the influence of the State upon the Church, but it will be likely to sweep men out into the wild sea of confusion and error from which it will be hard to return.

The amount of money raised annually by the Methodists is very large. It is said with some truth that they have the knack of getting a great deal out of other people, but they must pay most of what is given for Missions, Church extension, etc. themselves. It seems, however, that their contributions are far from being universal. It is recorded that twelve thirteenths of the membership of the Northern Church, that is 1,553,337 out of 1,681,854, take no interest at all in collections for benevolent purposes; 875,350, never giving any thing and 604,008 giving an average of only ten cents. And yet the Methodists have more system in their contributions than any other Protestant denomination, and an examination would probably show a much greater percentage of non givers among others. The work of developing the liberality of the Church is the great work of the present time. It is to be effected by pastors and others, each in his given sphere. If that is done on the Apostolic plan, concert of action throughout the Church will follow and the sum total raised will astonish those who have not thought much of the matter.

DECEASE OF REV. CHARLES PORTERFIELD KRAUTH, D. D., LL. D.

On Tuesday, the 2d inst., we were startled by the entrance of a friend bearing in his hand a telegraphic dispatch announcing that Dr. Krauth had just died at his residence in West Philadelphia. We had known of his declining health and feared that the end was not far off, and yet, expect it as we may, death always take us by surprise. So it was in this case.

The place Dr. Krauth has long occupied as a refined gentleman of pre-eminent literary and theological attainments is well known. As preacher, editor, author and professor, his abilities have been universally acknowledged. Dr. Hodge of Princeton once said after a discussion with him on a point of fact in history, that Dr. Krauth had made more research and possessed more available learning than any man he had ever known. He studied a great deal with apparent ease to himself. One secret of his power as a controversialist was the command he had of his immense, well selected library. It was an encyclopædia for him, and he seemed to be able to put his finger upon any thing in it at any moment, so that he was seldom at a loss for an array of authorities for any assertion he had made upon any point. And yet his mind was anything but mechanical in its structure. His scholarship was very beautiful, and there was a rare clearness and almost a poetic glow in everything he wrote or said. In private life he was unostentatious and affable, and as a conversationalist he was one of the most engaging men we ever met.

But now that he is gone, we are for obvious reasons, inclined to dwell less upon his accomplishments and more upon the intimate personal friendship that existed between him and ourselves. That intimacy commenced thirty years ago when we were co pastors in Winchester, Virginia, and continued unabated up to the hour of his death, in the midst of differences which would have shattered a thousand more brittle friendships. We would not bring this before the public or refer to it at all but for the fact that it gives us occasion to say lovingly what we could not well say in any other connection.

Some who have known of this personal friendship have thought that it prevented us from making a more vigorous issue with some of Dr. Krauth's church positions. There never was a greater mistake. Dr. Krauth was a much more pleasant antagonist than a less learned man would have been because he was not tempted to resort to unfairness, and we have never known him to impugn the motives of those who differed from him. The most candid, severest things we have ever written have been in arraignment of his plea in favor of ecclesiastical exclusiveness and in criticism of books he had endorsed, and we did it with more freedom than if he had been an utter stranger. He always thanked us, and we believe loved us better for it.

It is a very great error to suppose that Dr. Krauth was indifferent to the good opinion of his brethren in regard to the peculiar views he held and the practices he advocated in the last years of his life. The humor that played restfully over his earnest convictions may have been construed by some into want of concern, but we have known him to tremble with emotion at the thought of being looked upon as illiberal. This sensitiveness, often so well disguised, made it all the more difficult for him to show the courage that took the unpopular side of a question. What then, it may be asked, induced such an amiable, large-minded man, to take the position he did in regard to what is known as the "Galesburg Rule?" Nothing short of the earnest conviction that the principle involved was not only the true barrier against latitudinarianism, but the surest way to a historical solution of sectarian discord. And his premises granted, his conclusions were logical enough. His proposition was, either that what kept Christians apart outwardly was vital, or else that it ought to be given up so as to admit of a fusion without regard to doctrinal differences. Dr. Krauth accepted the first of these statements as true, and thought every one else should do the same. He felt that every member of any Church should hold to its confession rigidly, exclusively, and let the future determine the fittest by its survival of all others. In advocating this re pristination of a method that had been tried unsuccessfully in the first century of the Reformation, we always thought, and still think, he was wrong. We say this as candidly and lovingly over his precious dust, as we have ever said it to him, when alive, but now that his voice is silent in death, we have felt called upon to make such statement as he lately made to us in the hope that it would help to shield him in some measure from the charge of mere bigotry.

Dr. Krauth was in fact a large-hearted, genial, loving, loveable man. We are hardly calm enough to write of the advantage he has been to us. We recall our profitable pursuit of exegetical studies with him during our first full pastorate; his instruction, counsels and friendly criticisms; the pleasure we had together when giving an hour to the amenities of literature, the social joys that crowned our lives, and the love that survived earnest discussions of church polity, and lays this tribute upon his bier.

Dr. Krauth was born in Martinsburg, Va., on the 17th of March, 1823. He received his literary and theological education at Gettysburg, and was pastor at Baltimore, Md., Shepherdstown, Martinsburg, and Winchester, Va., Pittsburgh and Philadelphia, Pa. He was the first editor of the *Lutheran* and became professor in the Lutheran Theological Seminary in this place, when it was founded. At the time of his death he was professor of Mental and Moral Philosophy in the University of Pennsylvania. He was Vice Provost of the institution and Dean of the Faculty of Arts. During the time between the resignation of Dr. Stille and the election of Dr. Pepper, he was acting Provost.

His funeral on the 5th inst., was largely attended by representatives of the Church and literary institutions with which he was connected.

Herbert Spencer said some time ago, in substance, that the ideal of life is to be found in an earthly state of happy rest. Jesus Christ has said that the end of life here on earth is the sacrifice of earthly pleasure for the glory of God and the good of man. The philosopher says the gospel of labor must give way to *the gospel of relaxation*. Our Lord preached the gospel of self-sacrifice, and this gospel the world must learn before it can attain true and lasting happiness either here or hereafter.

THE PHILOSOPHY OF CHRISTIAN HOLY DAYS.

It is very evident that the interest in the leading Church festivals has greatly increased during the last score of years. Even those denominations that were most suspicious of them do not let them pass by without paying them some sort of respect. Especially is this true in regard to Christmas. It has been with them a matter of necessity, if nothing else, for they could not restrain their *children* from joining in the happy jubilee. "A little child shall lead them."

And yet, it seems to go rather hard with some even now to celebrate Christmas. They are forced along with the current; they allow the irrepressibles to have their own way about it; they join in themselves, perhaps, or dubiously look on, without raising an audible murmur of remonstrance; and yet, not without harboring some mental reservations concerning it all.

We do not wonder. The wonder rather is that they do not hold out stoutly against all such foreign invasions. And for the simple reason, that their religious life has been of a different cast altogether from that which develops under a system in which the Church festivals have their natural home. With them the great festival days are, at best, but anniversaries of certain facts and events in the life of our Lord. They regard them as standing alone, without any relation whatever to preceding and succeeding data; that is, they have no idea of what is called the Christian Year, which implies the holy consecration of time to the service of God, every point in the year cycle being in historical and living relation with those great periods which mark the central facts in the life of Christ and His redeeming work. To the class of Christians under consideration the Sunday before Christmas, or that before Easter, is of no more special Christian significance than is any given Sunday in the dog days, or any other in the year. Separate the great festival days from the Church Year, and you destroy their sacred character at once. Hence it is, that those who thus view them do not make much earnest of their observance. When Christmas comes they are not prepared for it, unless it be after a carnal manner; and, in the same way, falling upon Easter, without the preparation of Lent and Holy Week, it is little more to them than a traditional isolated way-mark on the track of time.

Only in the light of the entire Christian Year can the great festivals of the Church be understood and appreciated. It is the earthty type of the eternal Year of the Lord. The everlasting Kingdom is thus photographed for the militant Church in the natural year as consecrated to God. If, as with many, the high festivals of the Church are mere fancied anniversary days, standing alone on the civil calendar, without any reference to a *Year of the Lord*, it is no wonder at all that they should be regarded with suspicion, or observed, if at all, with all sorts of explanations and apologies.

The true philosophy of Christian festival days is, that they are life centers in a system of Divine service and worship that unites all its parts in one, holy and acceptable sacrifice to God. K.

ASSERTIONS.

More than eighteen hundred years ago the Angelic host came from the heavenly world and celebrated the birth of the Redeemer of sinners. Ever since the people of God have made great account of the memorable event, and for good reasons. Jesus came to seek and to save the lost and the ruined through sin; and ever since the work of bringing the children of fallen Adam into the Ark of salvation, has been carried forward. As one year comes and goes Christians are to work in faith and in prayer to advance the interests of the Master's Kingdom among men.

The Church is to-day what she always has been. She is made up of the same material in the 19th century as she was composed of in the first. She is the Body of Christ. Her life and spirit are the same now as always, and her true members are vitally bound to Jesus her head by the cords of the Holy Spirit. Her mission in the world is the same now as it was in the Apostolic period. Her cares and solicitudes are equally as great as they ever were. She is fair as the moon, and terrible as an army with banners.

It is not true that she has lost her power for good over the masses of humanity. She brings the low and base out of the sloughs of iniquity and transforms them into useful children of liberty. She works on making increase of herself, discharging the same duties among men now as during the days of the past; and the practical duties she discharges devolve upon every one who has passed from death unto life and experiences her saving, sanctifying influences.

The conflict of the Church with evil, the world, and the devil is not over—her victory not yet fully obtained. She is just in the heat of the strife and contest with her enemies. How many more years must come and go before the nations of the earth are completely subdued by the power of grace and truth lodged in her bosom is only known to the Absolute and Supreme. God, however, has a fixed and definite period during which His glorious purpose to evangelize the world will be triumphantly accomplished by her. The most determined opposition to arrest her outward march, wooing and winning sinners to Jehovah-Shalom—the Lord our Banner—are unavailing. The hammers of infidelity will wear out one by one on her anvils of eternal truth. Those who swing them will perish one by one, but she will live on rebuking sin; convicting and converting sinners; moulding and developing by her benign spirit her believing sons and daughters for a higher sphere of activity. The best and noblest types of men and women are found in the Church of the Lord Jesus Christ.

How many realize that they are to perform personally a part toward the accomplishment of God's designs by the Church in the world as they cross the threshold of the New Year? How many have prayerfully resolved to improve the year 1883 more for the upbuilding of the Church than during the past? What is our determination? Surely we should first seek to advance the interests of God's Kingdom. Surely we have plenty on hand to accomplish. Surely the talents entrusted to us are to be used in the service of the Lord who committed them to us. Happy he who during this year, if spared to live through it, can say: I have zealously labored to make personally greater attainments in the higher life than I had attained before. Happy he who earnestly seeks and prays to realize fully the duties he should discharge toward his Maker and toward his fellow man. Happy he who works for Jesus.

To work, in humility, in faith, and in prayer, for the blessed Master, with an eye single to His glory: to work for the upbuilding of Zion and the conversion of sinners; to be transformed in the renewing of the mind into the image of Jesus: to develop character after the Pattern of the Gospel: to display the characteristics of the child of God; to become liberalized in mind, enlarged in heart and loving in spirit, is the paramount, imperative duty devolving on every member of the Church. It is the work of the fleeting hours and passing days. Each day should be for every one a step heavenward. Each day every one should be able to say: I have lived another day for the Master.

H.

DEATH OF REV. CHARLES CAST.

Rev. Charles Cast, pastor of our Church at Egg Harbor, N. J., has ceased from his labors. We have not, thus far, been able to get any particulars except that his funeral took place on Thursday. Some account of his life and labors will doubtless be furnished us in the near future.

This being the week of prayer, a Union Meeting of the Reformed Churches will be held in the second Reformed church, Seventh Street near Brown, on Thursday at 4 o'clock, P. M., the day of prayer for the Church Universal.

We read of a Boston pastor who feels that he is able to say that he has been preaching to the poor, because from an audience of thirteen hundred, he succeeded in collecting only a few dollars for benevolent purposes. Artemus Ward would have called that "sarcastical."

At St. Jude's Episcopal church in this city, twenty-two boys were solemnly installed as choristers. An earnest effort was made to impress the young men with the fact that those who engage in the singing of the church had no right to be frivolous—a lesson which choirs in a great many places would do well to heed.

Twenty-nine new subscribers for the MESSENGER, and eight for the *Hausfreund* from the Shrewsbury Charge, York County, Rev. A. F. Driesbach, pastor, and the Shrewsbury congregation not canvassed just now because the people are building a church. Such is the report of Brother Binkley this week.

The Methodist ministers in view of the approaching of the annual Conferences are beginning to cast the horoscope. Most of the more prominent ones seem to know where they will be placed next year. The congregations often select their pastors and the bishops appoint them afterwards.

We would like to call attention to the appeal a correspondent makes in this number for Allentown Female College. There are plenty of individuals in that rich country, who could endow the institution and be all the better for it. Let some one or more persons give the school a handsome lift.

THE MESSENGER is not the only paper that is wearing new clothes. Quite a number of our exchanges have been freshened up and look as bright as schoolboys in their Sunday suits. Our alert neighbor, the *Prvsbyterian Journal* is vastly improved in appearance, and the *Lutheran*, which has gone back to its old title, comes out in a 16 page quarto form. Both are interesting papers and we wish them abundant success.

Communications.

TENTH ANNIVERSARY OF ST. PAUL'S CHURCH, READING.

At St. Paul's Memorial Reformed church, yesterday morning, services in commemoration of the tenth anniversary of the founding of the church were held. Rev. Dr. Bausman, the pastor, preached an eloquent discourse on the occasion. The sermon abounded in points of memorial significance. The choir sang several choice selections, and the church was tastefully decorated. The report of the founding of the church, together with the amounts collected and contributed, and statistics of the church and Sabbath-school, was read by the pastor.

The congregation was organized at a meeting of members of the Reformed church, held in the

chapel on the evening of December 26, 1872, by the election of six elders and six deacons. Rev. Dr. Bausman having been the Spiritual Shepherd of the old First Reformed church for a period of nine years, and the membership of that flock having become very large, it was felt important and necessary to colonize with part of the material, and form one or more new congregations. During a number of years previous some of the members of the First and Second churches had conducted a flourishing missionary Sabbath-school in a chapel at Ninth and Chestnuts streets, where Rev. W. A. Good acted as the efficient superintendent and also held religious services. On June 25, 1871, St. John's congregation was organized, which since then has grown into a large congregation. It was chiefly formed out of members from the First church. Whilst the pastors wrought at the establishing of St. John's the consistory of the First church was laboring assiduously to colonize more of its material in another direction. Under its supervision the building of St. Paul's Memorial Reformed church was begun early in 1871. On August 27 of that year the corner-stone was laid. On August 18, of the year following, the chapel was dedicated, and on February 15, 1874, almost three years after the digging of the foundation had been commenced, the main part of the church was dedicated. The colony which the pastor led into the chapel on the night of the organization consisted of 198 members of the First church; these were joined by six members from other churches, which gave the church 204 members to start with. Others followed, so that by the end of the first year the congregation numbered 421 members. During the three following years 210 persons were received by certificate and by confirmation. The first services were held in the present edifice August 18, 1872, when the chapel was dedicated. From that time until the close of the year Rev. Dr. Bausman held religious services in the chapel in the English language, whilst Prof. J. Stahr, of Franklin and Marshall college, was employed by the consistory as assistant pastor, who supplied the pulpit in the First church in the German language. In December, 1872, Rev. Dr. Bausman resigned as pastor of the First church, and on Monday evening, January 6, 1873, he was elected pastor of St. Paul's Memorial church, and on Sunday morning, January 28th, 1873, he was installed by a committee of the Lebanon classis.

On January 15, 1873, the systematic Benevolent society, with its corps of officers and ward committees, was founded. The Good Will society, composed of ladies, was formed on the evening of March 11, 1873. Its object was to provide for the poor and work for general benevolence. After a career of most commendable usefulness, it was dissolved, and in its place the consistory now appoints a standing committee on charity. On March 14, 1873, the Brotherhood and Sisterhood were organized. These two societies aim to cultivate social and kindly intercourse and to support members in time of sickness and bereavement.

In the ten classes of catechumens, 285 persons were confirmed by Dr. Bausman; 567 were received from other churches and renewal of profession making 852 as the total number received. Of the 409 persons baptized, 389 were children and 20 grown people. There were 58 deaths of communicant members and 72 were dismissed to other churches, making a total loss of 130 members by death and dismissal. During the years of business depression many of the members removed to other places, which accounts for the large number of dismissions. The congregation now number 600, among whom are 525 regular communicants.

The Sabbath-school has 64 officers and teachers and 417 scholars. The mission school has 10 officers and teachers and 100 scholars, making a total of 74 officers and teachers and 517 scholars. During the nine and a-half years of its history, the Sabbath-school has contributed for various purposes the sum of $5,067,13. Of this amount the sum of $2,582,80 was used to defray its own expenses. For the use of the congregation it gave $1,986,16; to the Womelsdorf Orphans' Home, $150; to foreign missions, $76,25, and $22 for mission Sabbath-school work.

During the ten years the congregation contributed for current expenses $37,437,12, for reduction church debt $8,833,75; benevolent objects, $7,934,62 and for Sunday-school purposes, $2,045,11, making the total amount contributed $57,368,48. The consistory is at present soliciting subscriptions toward a further reduction of the church debt.

ALLENTOWN FEMALE COLLEGE.

Examination—Christmas Vacation—The Winter Term.

The Allentown Female College needs no introduction to the readers of the Reformed Church MESSENGER. They know it well and favorably. It already occupies a noble place among similar institutions in the land. It is decidedly *Christian* in character, kindly governed, and well manned by Principal W. R. Hofford, and a corps of competent teachers. The course for the academic and collegiate departments is well planned, and the several grades plainly defined. The pupils are required to reach a given standard of attainment in one grade before they are transferred to the next higher—and then only after a satisfactory examination, which is at once a test of the teacher's work and the scholar's standing. Just before the close of the Fall term it was our privilege to attend an examination of this kind. We had previously attended others, and always with complete satisfaction to ourself. The teachers delight in their work and the young ladies know that they are at College to learn. They study well, feel at home here, like their surroundings and the city of Allentown, with its mountains, hills and rolling landscape, the rivers and streams and blazing furnaces, the push of business and the hurry of life in this lovely, active Lehigh Valley. All this is educational. But still better: No parent or guardian, sending his daughter or ward to Allentown Female College needs fear any danger to her faith here. The pupils are in a Christian home, under teachers who illustrate in their lives the beauty and power of the truths and propriety of conduct they teach.

Such a female college deserves to prosper. Its blessed influence will gladden present and future generations. Would that it had one-tenth the amount of money bestowed, and well bestowed, on colleges for our boys. We often hope and pray that the Lord may lead some large-hearted, liberal man, to open his full hands to enlarge the buildings of Allentown Female College, to endow the President's chair, or a professorship or two, or a scholarship. We need no such costly structures as the liberality of a Pardee and Blair and Packer and others have erected along the Lehigh and Delaware. But we do need a Chapel with some benevolent Christian gentleman's name to it, and a Hall, containing additional recitation rooms and dormitories, to stand as an abiding testimony to the respect and love Christian America bears to female education.

Much has been done for the sons of the Delaware and Lehigh Valleys, at Easton, Bethlehem, and Allentown, *What shall be done for the daughters?* The foundation of a good work in their behalf has been securely laid in Allentown Female College. It is no longer an experiment. Founded in 1867, it already has a noble history, and its future will doubtless be still more glorious. The Lord will raise up friends and benefactors for it. There may even now be men, whom He has richly blessed, inquiring to what object they had best donate or bequeath their thousands. Here is one worthy object. It has been recommended by Classes, and endorsed by the Synod of the Reformed Church in the United States, and deserves to be placed on a firm financial basis.

It was once our good fortune to listen to an after-dinner speech by the Hon John I. Blair, of Blairstown, New Jersey, one of the munificent benefactors of Lafayette College, in which he, with smiling countenance and in the best possible humor, related to an applauding audience how in his boyhood he had been taught addition, subtraction and division, and how he had gained a fortune by the first rule, and distributed goodly parts of it by the second and third. The speaker clinched his speech by the offer of an additional $20,000 for endowment purposes. An arithmetical solution of this sort, illustrated to Allentown Female College, would not fail to secure the approbation of God and the gratitude of thousands of His children. Such monuments in honor of science and religion are more beautiful, more useful and more lasting than statues of bronze or shafts of granite and marble.

Long live Allentown Female College. Like a goodly tree, well planted and carefully nurtured, may it continue with increasing growth to yield grateful shade and sweet fruit to all who from near and far seek the shelter of its branches.

The Christmas vacation is over. The winter session opened on Tuesday, January 2nd. The young ladies are all in their places and diligently at work. We are especially pleased to note the growing patronage of the college from the church abroad. This is a source of great encouragement to all engaged in the work of the higher education of our daughters.

Persons desiring catalogues or other information concerning the institution will please address the Principal, Rev. W. R. Hofford, Allentown, Pa. LAMBDA.

THE OPENING OF THE TERM AT LANCASTER.

The new session in the institutions at Lancaster, opened on Thursday, Jan. 4th, with the usual services in the College Chapel. Punctually at 10 o'clock the heavy college bell rang out its familiar tones, and the chapel soon filled with a large audience. The old students were generally in their places. A number of new applicants were present, which is not usual at this season of the year, and a goodly sprinkling of visitors and strangers, who had come to join in the service and hear, the opening address. The liturgical service for daily morning prayer is really beautiful. It is well supported by an excellent choir, which never was in a better condition than at present. The service was truly inspiring. Among the visitors present we noticed Rev. N. S. Strassburger, who was attending a meeting of the committee to examine the new constitution, Rev. J. B. Kershner, of Millersburg. Rev. Harry M. Kieffer, of Norristown, Rev. D. B. Shuey, missionary to Kansas; among the recent graduates, Mr. Viven of Drew Theological Seminary, Prof. Kemp of Kutztown, Mr. Cobb of Princeton, and many others we cannot now recall. Rev. father J. G. Fritchey never omits being present on these occasions. At nearly 82 years of age he enjoys good health and is full of interest in the welfare of the Church.

Prof. J. E. Kershner delivered the opening address on the transit of Venus. This was a fresh and fitting theme in view of the fact that the professor had been employed in making observations of the planet's transit at the Yale College Observatory. With large diagrams to illustrate the subject he explained the different methods of making the observations, and in closing gave a clear and interesting account of the *Heliometer*, and the method employed with this instrument.

After the interesting address the professors made their announcements for the recitations on the following day. The President in a few appropriate remarks welcomed the students back to the classic halls, from which one generation of students after another has gone forth, and then the audience rose and joined in singing the long metre doxology, the benediction was pronounced, and the session of 1883 in Franklin and Marshall was opened. To-morrow, Friday, the recitations will all go forward in regular order. No time is lost in getting started and under way. The college is in a flourishing condition. What with Martinsburg, Mercersburg, Palatinate, Kulztown, Penn Hall, Lancaster efficient High School, the Academy, and some private schools in other places, as feeders, it will not lack for students. Our *Educational Policy*, about which a good deal was written some years ago, seems to have quietly settled itself, and everything now is working harmoniously. The college is ready for the forward movement referred to so properly in the MESSENGER recently, and heartily endorsed by the writer. Who will *start* the movement?

VISITOR.

TRACTS FOR THE PEOPLE.

Long ago our sister Church, the Reformed Dutch, issued a series of pamphlet tracts upon a great variety of religious topics, which even now have a wholesome effect upon the reader. Printed at the rate of fifteen pages for one cent, these tracts were in the reach of the poorest member of the Church; and some of them comprising sixty pages and over, each one could obtain a somewhat extended treatise on many topics, and become an intelligent churchmember.

Our Church has also now risen to the importance and usefulness of small tracts for the people. We have received one very valuable contribution on "The Reformed Church in the United States;" another is advertised for. We do not know whether the intention is to continue this plan in the future, but we hope so. Let us have tracts upon all fundamental matters of faith, simple yet instructive tracts to put in the hands of our people. Let us have a tract on the Origin of our Church in the days of the Reformation, and to what extent Presbyterian and other denominations are indebted to us (as greatly they are) for their theology and church government. Let us have a tract on the duty of parents to baptized children. Let us have tracts on other subjects—something that we can place in their hands, that they can keep and always refer to. There are channels, besides the pulpit, the catechetical class, and the church paper, through which to educate the people; the tract system is one of these. The Board of Publication has wisely begun the publication of premium tracts; let the plan be pursued indefinitely.

J. S. HARTZEL.

Girty, Pa., Nov. 28th, 1882.

A CATECHETICAL RE-UNION AT MYERSTOWN.

On the 31st ult., Rev. G. Wolff, D. D., held a re-union of the catechumens confirmed by him during his pastorate of 22 years. The members of the several classes assembled in the basement, and as their names were called they passed out in classes and took their seats in order in the body of the church. Two tiers of pews were more than filled by the 300 catechumens present. The spectacle was exceedingly impressive, and had a solemn influence upon the large assembly. The pulpit was occupied by the pastor, his son, Rev. D. U. Wolff, of New Oxford, one of the catechumens, and Dr. Reily of Palatinate College.

There were two addresses in English and one in German. The interest manifested was marked. All felt encouraged in looking forward a quarter of a century into the future, and imagining a course of prosperity proportionate to the one just past. The labors of Dr. Wolff have been signally blessed. May his life and health be spared to carry forward a work which through his instrumentality is just now developing into the full bloom of vigor and beauty.

From his report we glean the following:—Number confirmed in this church, 495. Of which number 83 have been dismissed, 35 have been erased, 32 have died, 1 has been excommunicated, 5 have removed, and 5 have entered the ministry and are now laboring in different parts of the church, leaving 344 still active members of this church. It is unnecessary to comment on the above figures; they speak for themselves.

During the same period 198 were received by letter, making the whole number received 693.

He baptized 573 infants, and officiated at 349 funerals in the congregation. Whole number confirmed in this and other charges, 1845; number baptized, 1815.

Christian World please copy.

Church News.

OUR OWN CHURCH.

Synod of the United States.

Rev. George H. Johnston has resigned the pastorate of Christ's church, Green Street, below Sixteenth, after a service of seven years. He has accomplished a great work in paying off the debt which so long hung as an incubus upon the congregation, and whoever succeeds him will have much easier work.

Trinity church, Seventh and Oxford, of which Rev. D. E. Klopp, D. D., is pastor, has repaired the damages done by the recent fire. The church has suffered no great embarrassment by the loss, and we are told that satisfactory provision has been made in advance to meet all financial demands during the coming year.

The Sunday-school connected with St. Mark's Reformed church, at Cressona, held their Christmas festival on Monday evening, 25th December. The church was appropriately trimmed. The services consisted of the No. 5 service published by the Board, with a few variations. The church was filled with an appreciative audience. Each of the children was presented with some candy. The school presented the pastor with $17.69 in cash. But this was not enough. The congregation, the following Thursday evening, took possession of the parsonage and brought with them many of the necessities of life, which they presented to the pastor's family. The Sunday-school has 250 scholars on the roll, and is in a healthy condition. The new church, which the congregation is building, is now under roof, ready for the inside work.

Salem's Reformed congregation at Catasaqua, held its Christmas festival on Christmas evening. The decorations were beautiful and added much to the pleasure of the event. Never before was the festival better enjoyed. The Sunday-school is in a more prosperous condition than any time in its history. The aged and married are being enlisted in the cause and many are very active in school labor. We feared an overcrowded house on the festival occasion, and in view of this a small admission fee was charged, and thus excluded those who generally create disturbances. As a result we had good order, an appreciating audience, and realized for the Sunday-school $23. A pleasant feature of the Christmas enjoyment of the congregation was its donation party to the minister's family. This party is of annual occurrence, but this year it was made to usher in the Christmas festivities; hence a large crowd assembled at the parsonage on Friday evening preceding Christmas, and many and valuable were the presents they brought with them, making the minister's family very happy.

At the late communions held in the Durham charge, of which Rev. D. Rothtrock is pastor, 31 persons were received into full communion with the church, 12 into the Durham, and 19 into the Nockamixon congregations. Of the latter, four received adult baptism, a father and son of one family, and a mother and son of another family. The Christmas festivities throughout the charge in connection with the Sunday-schools, were of an interesting character, rather more so than any previous year.

On Saturday evening, Dec. 23, Christmas was celebrated in the Altonah church by the Sunday-school. The decorations were most beautifully appropriate. The exercises of the school were the best it ever had. The school was addressed by Rev. D. F. Brendle, who spoke of the Holy Land, its size, its river, and of its latitude, which is almost the same as the upper part of Florida, the shepherds, the announcement of angels, glad tidings and their anthem, &c. After which the assistant superintendent in a beautiful speech presented Wilson More, the worthy superintendent, with an envelope which contained a $20 gold piece, as a token that his faithful labor in their Sunday-school was appreciated, and wished him God's blessing in his studies for the holy ministry for which he is preparing himself. He will graduate at the end of June in the Lehigh University. Then he expects to enter the Theological Seminary at Lancaster. The distribution of gifts and the benediction closed the exercises, and the large audience dispersed.

The St. John's Reformed Sunday-school of Jonestown, Pa., celebrated its Christmas festival on Christmas evening. The church was very tastefully decorated, and suitable exercises were held. The choir of the church opened with a beautiful anthem. The singing by the school under the management of the superintendent, Mr. Adam Yeagly, evinced good taste in the selection of pieces. The recitations were also good. The infant school, under Mrs. Krall, sang beautiful pieces, especially a German piece, "Stille Nacht, Heilige Nacht." Able and appropriate addresses were made by the pastor, Rev. I. Kessler, who but lately took charge of the congregation, first speaking to the little folks, then to the older people. After the addresses the usual gifts were distributed, and the new pastor was also made happy with an envelope containing something like $30. The superintendent, who is also organist in the church, was remembered with a bag of shining dollars, also the organist in the Sunday-school. After singing the large crowd of people were dismissed with the benediction by the Rev. D. B. Shuey, who came in the middle of the exercises. All went away rejoicing.

Rev. W. R. Hofford was completely surprised by his congregations on the 27th ult. Deputations waited on him at the College Building in Allentown, and gave him a purse of $100 in gold. Rev. J. D. Schindell, pastor of the Lutheran church at Whitehall, made the presentation speech.

The pastor of the Tinicum charge held services in each of his congregations, and rejoiced with his people during the Christmas celebration. The services were well attended, and great interest was manifested. In connection with the distribution of gifts at the Sunday-school service at Upper Tinicum, the pastors were not forgotten. The Reformed pastor, G. W. Roth, was made the recipient of a very handsome silver (Elgin) watch, and his Lutheran colleague, Rev. D. T. Koser, received a purse with money. The good people of Tinicum know how to wish their pastor a substantial "Merry Christmas."

At a special meeting of Philadelphia Classis held in Norristown on the 4th inst., the pastoral relation between Trinity congregation and Rev. A. B. Stoner was dissolved, and a call to him from Grace Mission, in this city, was confirmed. A call to Rev. William Hendrickson from the mission just vacated at Norristown was also confirmed.

On Monday, the 1st of January, Rev. Tobias Kessler, the newly elected pastor of Jonestown charge, was installed by Drs. Hiester and Reily. The former delivered the main sermon in German, the latter, who was at one time their pastor, addressed the congregation in English. The attendance was large and the services impressive. Bro. Kessler begins his ministry at Jonestown under encouraging auspices. He has four congregations, conveniently located, all are united in attachment to the pastor, and on all sides there are indications of a healthy church life and promises of growth. All who are acquainted with the situation think that Bro. Kessler is the right man in the right place. May the Lord abundantly bless pastor and people.

Synod of the Potomac.

Rev. John C. Bowman is fully settled in his new field of labor at Hanover, Pa. He has organized a catechetical class of 50 members, varying in age from twelve to thirty-five years. The 6 o'clock, A. M., service on Christmas day was well attended, and the music very fine. The Sunday-school festival was observed with the usual order at 10 A. M. The offerings at the congregational services were set apart for Bethany Orphans' Home. The whole amount contributed during the two services was $131.

Trinity Reformed church of Waynesboro, Pa., was never more tastefully decorated than during the late Christmas evening. The school, this year (as also last year), dispensed with the customary trees, and had the pulpit and the chancel, over which a platform had been erected, neatly dressed with laurel and pine, whilst the pulpit and its recess were profusely covered with blooming flowers. The exercises throughout were of an interesting character. The large church was densely crowded with an appreciative congregation, and a large number of persons failed to gain admission. At the close of the exercises the pastor presented several members of the school with gifts from their friends, and made suitable acknowledgment of numerous kindnesses lately shown him by his people,

APPOINTMENT OF AGENT OF THE REFORMED CHURCH PUBLICATION BOARD.

Mr. Jacob Heyser of Chambersburg, Pa., has accepted the agency of the Board contemplated in the Plan of Life-Membership, subscriptions for THE MESSENGER, and will enter on his duties at the opening of the new year. He is also authorized to solicit contributions for the use of the Board, and to receive subscriptions for the different periodicals of the Board and orders for the Book Department, and make collections of accounts due the Board, his receipt for the same being valid.

We hope Mr. Heyser will be received and welcomed by the Church, and meet with good success so as to put our publication interest on a good footing.

CHAS. G. FISHER,
Supt. Ref'd Ch. Pub. Board.

OFFER OF PREMIUM FOR TRACT NO. 2.

The undersigned would hereby offer a Premium of TWENTY DOLLARS in gold for the best Tract on "The Work of Missions in the Reformed Church in the United States." Tract must not exceed 1400 words in length.

The committee to whom manuscripts are to be sent and who shall decide as to the one meriting the Premium, consists of Revs. J. O. Miller, D. D., York, Pa.; Theodore Appel, D. D., Lancaster, Pa., W. H. H. Snyder, Elders W. H. Seibert and Rud. F. Kelker, Harrisburg, Pa.

Manuscripts must be signed by an assumed name and sent to any member of the Committee by January 25, 1883. The assumed name and the real name of the author to be sent to the undersigned. All manuscripts to be the property of the undersigned.

What is desired is a Tract that will, in a brief, practical, and instructive way, best present the subject for the information of the church, and the progress of the work that is before us as a Church.

CHARLES G. FISHER,
907 Arch Street,
Philadelphia, Pa.

October 27, 1882.

SUNDAY-SCHOOL HELPS FOR 1883.

Now is the time to make up orders for Sunday-school Helps for the coming year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge. We look for an increased demand for them all during the coming year. Pastors and superintendents will please give attention to this and see that their schools have *their own* Church Publications in use. Address

REFORMED CHURCH PUBLICATION BOARD,
Philadelphia, 907 Arch St.

CHURCH ALMANAC FOR 1883.

Our Church Almanac for 1883 is now ready for distribution. The following is the schedule of prices:

1 copy, postage paid,	$ .10
12 copies,	.65
50 "	2.50
100 "	4.75

To which must be added 12 cents a dozen for postage, if sent by mail.

A discount of five per cent. for cash.

We have endeavored to improve the appearance of the Almanac, and have it contain as usual an amount of matter that must prove interesting and instructive to every Church member. We have also added eight more pages—which gives more space to be filled with valuable reading matter. We have tried to make it truly a year book for the church. For this purpose we hope pastors and members will aid in its circulation, so that it may reach at least every family in the church. Send in your orders at once. Address,

REFORMED CHURCH PUB. BOARD,
907 Arch street, Phila.

Business Department.

Rev. CHARLES G. FISHER,

Superintendent and Treasurer.

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Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.

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☞ Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

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Books by Rev. J. H. Good, D. D.

Prayer Book and Aids to Private Devotions, postpaid,	$ .30
Church Members' Hand-Book, new, 176 pages, 50c.; per doz.,	5.00

And all the Publications of the German Publishing House, Cleveland, Ohio.

All of the above Books sent postage paid on receipt of the retail price, or by express, subject to discount.

Supplies for Sunday Schools.

LIBRARIES, REWARD CARDS, TICKETS, &c., &c., at as low prices as they can be purchased elsewhere, to be had at our store. We hope that those who are in need of such will give *our*—rather *their*—store the preference. Bear in mind *we* can furnish you with everything in this line at the same rates as they can be obtained anywhere else. Give us a trial!

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Hymns and Carols, by Miss Alice Nevin. $4.50 a dozen. Companion of praise, by Rev. Dr. Van Horne, $3.60 per doz. Song Treasury, by J. H. Kurzenknabe. $3.60 per doz. Silver Echoes, New, by J. H. Kurzenknabe. For Primary & Intermediate Classes, $2.40 per doz. Also all Music Books published at Publisher's prices. We solicit orders for any of the above, which will be promptly and satisfactory filled.

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907 Arch Street, Philadelphia.

Miscellaneous.

THE TRANSIT OF VENUS.

J. D.

"Now, tell me, tell me, Lady Venus,
What unkind thought has stept between us,
That you should seek to cross me so,
In face of all the world below?"

"No unkind thought has stept between us,"
Softly answered Lady Venus,
"But those dear spots upon your face
Are watched by all the human race,
And this for years has been my dream,—
A moment on your cheek to gleam,
That in your glory men might see
More beauty than before in me."

"You touch my heart, O Lady Venus!
And though the space is great between us,
My beams shall kiss you as you go,
And men shall ever after know
That Venus richer beauty won
By having dared to cross the Sun."

—*London Spectator.*

DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

Our Mission among the Indians.

The Rev. J. T. Kluge made a visit to the mission among the Winnebago Indians at Black River Falls, Wisconsin, last October, by request of the Missionary Board, an account of which appears in the *Kirchenzeitung*, from which we extract a few interesting facts.

At the settlement he found a large number of Indians assembled from different parts. It was their harvest season, when they came together to gather up their crops of whortleberries, blue berries and cranberries, which grow in the neighborhood in great abundance. Their object is to get a little money to buy a few unnecessary as well as necessary things. They walked about in their native costume, in which ornament was quite as conspicuous as usefulness. The women had ordinary rings in their ears, leather straps or some other adornment in their black hair, and a string of mussel shells hanging around their necks. The red color in the dress of both men and women was everywhere prominent, whether the article worn was the more comfortable or not. They are still children of nature, but by no means any longer savages, as the influence of civilization has reached them to some extent. They are civil and well-behaved, except when the white man gives them liquor, when they do as the white men do in similar circumstances. The missionary, pastor Hauser, has their confidence, and is held in high esteem among them. When they were informed that the visitor was one of their friends, that were helping them, they received him very cordially and gave him an emphatic recognition.

The missionary can now speak to them in their own language. He teaches their children in the English language, conducts a Sunday-school for their benefit, gets them to commit Scripture passages by heart, and then explains to them their meaning. The larger children are said to be making encouraging progress. In this way they pass over gradually into the pale of the Christian church and of Christian civilization, and their influence upon their parents and the older people is at once manifest.

The old school-house is no longer adapted to the use for which it was intended, and measures have been adopted to put up a larger and better one at a cost of $600, for which provision must be made by the Classis of Wisconsin; but it is an object worthy of the support of the Church at large and of the friends of missions generally. Should any of our members, English or German, wish to give anything for this particular object or for the support of the mission in any other way, they can send their contributions to Rev. L. Zenk, Kiel, Manitowoc county, Wisconsin.

The death of Mrs. Hauser, within the past year was a painful stroke to the missionary and a great loss to the mission itself. She was not only a faithful helpmeet to her husband, but active in carrying forward the work in which he was engaged. She had a school in which she taught the Indian women and little maidens to sow and knit. She was always active in the Sunday-school and concerned to promote the temporal and spiritual comfort of the children in the mission. As the Indians are accustomed to eat only twice a day, omitting our dinner, the deceased by her own wit and kind heart managed to secure for the scholars a lunch during intermission at noon, and with this food for the body, the food for the mind became more palatable and useful for the remainder of the day. Such acts of kindness endeared her to both young and old and will never be forgotten. Her departure from the scenes of her usefulness, just at a time when she seemed to be best prepared for the work, to which Providence and the Church had called her, is another of those mysteries which we here, looking through a glass darkly, cannot now comprehend. Gewiss bis jeszt ist Trauer im Pfarrhause; but she sleeps in peace and rests in hope, and continues to live with the mission in the work to which she gave her life.

Science and Art.

One of the rarest of coins has turned up at Brunn, in Moravia. It is a silver piece, bearing on one side a portrait in relief of Attila, the famous King of the Huns, with the inscription "Attila Rex," and on the other the outlines of a fortified place, with the word "Aqueileja." Its age is about 1,400 years.

THE MYSTERIES OF A LUMP OF COAL.—For years no one supposed that a lump of soft coal dug from its mine or bed in the earth possessed any other purpose than that of fuel. It was next found that it would afford a gas which was combustible. Chemical analysis proved it to be made of hydrogen. In process of time, mechanical and chemical ingenuity devised a mode of manufacturing this gas and applying it to the lighting of buildings and cities on a large scale. In doing this other products of distillation were developed, until, step by step, the following ingredients are extracted from it: an excellent oil to supply lighthouses, equal to the best sperm oil, at lower cost; benzole, a light sort of ethereal fluid, which evaporates easily and, combined with vapor or moist air, is used for the purpose of portable gas-lamps, so called; naphtha, a heavy fluid useful to dissolve gutta-percha and India-rubber, an excellent oil for lubricating purposes; asphaltum, which is a black, solid substance used in making varnishes, covering roofs and covering over vaults; paraffine, a white, crystalline substance resembling white wax candles. It melts at a temperature of one hundred and ten degrees and affords an excellent light. All these substances are now made from soft coal.

THE ST. GOTHARD TUNNEL.—The recent opening of the St. Gothard Railway through the Alps has moved Consul Byers, of Zurich, to write a sketch of the great tunnel. The pass of that name is over the highest mountain chain in Europe. The old post road, commenced in 1820, 7000 feet above the sea in places, was 18½ feet wide; it crossed gorges, clung dizzily to steep mountain sides, and was roofed over where most threatened by avalanches. When the first railway was opened, in 1846, from Baden to Zurich, it was proposed to ask concessions to enable the company to attack one of the high passes, and in 1863 a union, or society, for the purpose was effected, upon the basis of an estimated cost of $37,400,000. In December, 1871, the St. Gothard Railway Company was organized, $6,800,000 stock and $13,600,000 of bonds was issued, a contract was made calling for completion in eight years, with a forfeit of $1000 for each additional day, and a bonus of $1000 for each day gained upon the contract time. Work began in the summer of 1872, and it was soon discovered that the estimates were wrong, and that $57,800,000 would be needed to carry out the plan; a crisis followed, and the enterprise seems to have been saved only by what had already been invested in it, leaving no way out but to push ahead. The railway proper extends 113 miles from Immensee, in Switzerland, to Chiasso, in Italy, and more than one-fifth of the whole line is in tunnels—56 in number; many of these are not straight, but actually spiral, accomplishing heavy ascents in short distances, and there are also many lofty viaducts, bridges and complicated galleries. The total length of tunnelling is 23 miles. The main or great tunnel is 9¼ miles long, although others, exceeding 6000 feet might be thought noticeable elsewhere. The great tunnel is 26 feet wide and 19 feet high. The modern boring machines were worked by air compressed by large turbine wheels driven by the rapid River Reuss. The air was carried from the compressors outside to the bores within the tunnel in iron pipes of six inches diameter, and the escaping air served an indispensable purpose in ventilation; 3,500,000 feet of compressed air were daily thus delivered and set free, pushing back and out of the tunnel the bad natural gases, with those set free by the dynamite and thrown off from animals and workmen. Fifty drills were worked; the usual daily advance was 21 feet, working from both ends, and the whole excavation was lined as fast as made with a circular tube of masonry 18 to 30 inches thick. The workmen were principally Italians, who worked eight hours a day, receiving 60 cents to $1.20 per day (mostly the former), boarding themselves, and living chiefly on meal porridge; yet most of them are reported to have saved and sent home to their families a part of this pittance. The tunnel cost 310 of their lives, and wounds were inflicted upon 877. The final actual cost of the tunnel and railway, exclusive of rolling stock, is now reported at something over $40,000,000.

Personal.

Cardinal Donnet, Roman Catholic Archbishop of Bordeaux, died in Paris, December 22, aged 87.

The venerable Stephen Alexander, LL. D., Emeritus Professor of Astronomy at Princeton College, December 20 met with a fracture and dislocation of the shoulder by falling from his bed.

The Ex-Empress Eugenie has presented to Marseilles the park and chateau of which the municipality sought to deprive her. A committee has been appointed at Marseilles to decide whether the gift can be accepted.

Sir John Lubbock, the eminent scientist, watched a wasp one Summer day, and from four o'clock in the morning till a quarter to eight at night she visited the bait of honey 115 times, taking no rest or intermission.

Dr. Henry H. Jessup, who has been nominated to be Charge-d'Affaires at Teheran, Persia, was for 27 years a missionary in Syria and other parts of the Orient. He is a gentleman of high character, and one of the few Americans eligible for the position who is thoroughly familiar with the language and customs of the Persian people.

Midhat Pasha, who dwells in banishment at Taiffa, occupies a residence which served at one time as the offices of the ex-Cherif of Mecca. He is not permitted to leave the house for an hour, though he is permitted to move about freely through it. He is allowed to read the Koran and other religious books printed in Turkish. He is not allowed to write letters. He has obtained permission to explain the Koran to a certain number of children. He who was the Grand Vizier of the Porte thus amuses himself by teaching.

Items of Interest.

Princeton now has sixty-two endowed scholarships.

The coronation of the Czar of Russia has been fixed for the beginning of summer.

A ticket twenty years old was tendered and accepted recently on the Consolidated road for a ride between Hartford and Boston.

In Japan the vine grows nearly up to the region of snow, and it is intended to introduce the Japanese vine into France. The government has sent out a commission to examine the subject.

It is related that in Auburn a rosebud from a garden was placed in the hand of a dead child. Before the funeral, the bud gradually unfolded, and at the time of the service had become a flower; an incident suggestive and full of pathos.

The Indian school at Carlisle, Pa., has 350 pupils on its rolls. The experiment last summer of sending the children out among the farmers of the neighborhood was so successful that the plan has been adopted, and about fifty of the Indian children now under the care of the institution will be placed with farmers during the winter and attend public schools.

A Methodist church was opened to the Salvation Army at London, Canada, and the pastor, with several other ministers, occupied seats on the platform. The Captain, who was a woman, announced at the outset that the meeting was for "blood and fire experience," and the section of the army present made the occasion extremely lively. Three speakers made remarks disapproving of this manner of carrying on revival work, but their voices were drowned by vociferous singing. The pastor said that the church had been placed at the disposal of these evangelists, and that the Captain must be allowed to conduct the meeting in her own way, however odd it might appear. A riot seemed imminent, until policemen were brought in; after which the army concluded what they called "a hallelujah time."

Farm and Garden.

CURE FOR HOG CHOLERA.—A Mr. Dodge, of Appleton City, Mo., says that hog cholera may be cured with but little trouble and expense, as follows: As soon as the hog is known to be sick with the cholera, get a long-neck bottle, in which put a gill or so of milk and half a teaspoonful of pure carbolic acid. Let one hold the hog by the ears and set him up between his knees, while another man with a bottle in one hand and a short stick, about as thick as his wrist, in the other, places the stick in the animal's mouth to prevent breaking the bottle in pouring the contents down. If he is not perfectly cured in a few days then repeat the dose—he never having had to resort to the second dose but once among the many he has cured.

ABOUT STABLE FLOORS.—Farmers need to look well to their stable floors. Years ago a clay floor was adhered to by some, and such was the earnestness of its advocates and the many arguments brought to bear upon it, that we were induced, says the *Germantown Telegraph*, some twenty years ago, to try it. In three or four months we had the planks back again, being satisfied of the disadvantage of clay for this purpose. Our present floor of plank is simply inclined a little from front to rear, where the usual gutter is made to carry off the liquid voidings. We do not believe in sand, coal ashes, sawdust, asphaltum, flags, cobble-stones or any of these modern devices to injure horses. Thus far we have never noticed that this little inclination was any way injurious, and we doubt whether the wooden gratings that we frequently see placed over the planking, that some use, would be advisable, on the ground that the animal would be no more comfortable, while this moveable grating or second floor might lead to accidents.

Books and Periodicals.

LIFE OF GEORGE WASHINGTON, by Leonard Henley. New York: John W. Lovell & Co., 14 and 16 Vesey street. Pp. 207.

The writer of this little book makes no claim to originality of research. His material has been gathered from the large works of Marshall, Bancroft and Irving, but he gives a great deal in a small space, and the volume will not only prove instructive to youth, but serve as a manual for older persons.

PEARLS OF THE FAITH; or, Islam's Rosary. Being Ninety-Nine Beautiful Names of Allah, with Comments in verse from various Oriental Sources (as made by an Indian Mussulman). By Edwin Arnold, C. S. A., author of "The Light of Asia." Poems, including "Indian Song of Songs," etc. Boston: Roberts Bros. 1883. Pp. 319. Price, $1.

This volume is very neat in its outward form. The author is widely known from his "Indian Song of Songs," in which he sought to transfer to English poetry a subtle and pretty Sanskrit idyll of the Hindoo theology; and also from his "Light of Asia," in which he related the far-reaching doctrines of the Hindoo prince who founded Buddhism. In this book he completes the oriental Triology in the "simple, familiar and credulous but earnest spirit and manner of Islam—and from its own point of view—some of the thoughts and beliefs of the followers of the Prophet of Arabia." It appears that the Muslims had a kind of rosary composed of a three-stringed chaplet, each string containing thirty-three beads, and each bead representing one of the ninety-nine names of "Allah." This they used in celebrating His praises, with what the Koran speaks of as an "abundant celebration." This explains the plan upon which the book is written.

THE LADIES' FLORAL CABINET (New York City), closes its eleventh year with the December number just received. Its new managers have made most decided improvements with each issue, closing the year with the best number we have ever seen. To lovers of the popular *Gladiolus*, Mr. Allen's essay will be a rare treat; to *Rose* growers the article by Mr. F. Lance, of Quebec, will repay perusal; but admiration will centre in the full-page illustration of a new Rose, the "Alpha," given on page 232, with its accompanying description; numerous other articles of a floral nature add to its attractiveness, while in the literary departments there is much to interest all members of the household. Wives, mothers, sisters and daughters will duly appreciate the articles on "Home Decorations," with illustrations, "How we Trimmed the Christmas Tree," "What we shall Wear," and "Household Hints." The two pages of music are welcome features of this number. Any of our readers are entitled to a sample copy of the FLORAL CABINET at half price (six cents) by mentioning our publication when they send, and any of our readers who formerly took the CABINET may have sample copy free.

THE LUTHERAN CHURCH REVIEW, January, 1883. Contents: Baptismal Grace, by Rev. E. Greenwald, D.D.; Delitzsch's Apologetik, by Rev. G. F. Spieker, M.A.; The German University System and Theological Literature, by Rev. E. F. Moldehnke, Ph.D.; Recent Publications.

$2. 00 per year; 50 cents per single number.

THE MAGAZINE OF AMERICAN HISTORY, with notes and queries. December, 1882. Contents of December number: Plymouth Rock Restored (with four illustrations) by Prof. Herbert B. Adams; Plymouth before the Pilgrims (with a steel portrait of Captain John Smith, and two other illustrations), by B. F. De Costa; Samoset and New England Colonization, by Rufus King Sewal; Evacuation of Charleston, S. C., 1782 (with two illustrations); Sumner's "Andrew Jackson," by Prof. Geo. B. Newcomb; The Confederation Period; Reprints; Original Documents; Notes; Queries; Replies; Societies; Literary Notices; Index.

A. S. Barnes & Co., New York and Chicago. Single number, 50 cents.

THE LUTHERAN QUARTERLY. Contents for January, 1883: The Rise of the Episcopate, a translation from Dr. Heinrich Schmid's "Handbuch der Kirchengeschichte," by Prof. E. J. Wolf, D.D., Gettysburg, Pa.; The Law of Burial and of Burial Grounds, by Rev. William Hull, Hudson, N. Y.; How to Develop and Direct the Benevolence of the Church, by Rev. George Scholl, A.M., Baltimore, Md.; The Question of Primeval Monotheism, by M. Valentine, D.D., President of the Pennsylvania College; The Length of Our Saviour's Public Ministry According to the Gospel of St. John, by Rev. J. C. Jacoby, A. M., Zanesville, Ind.; What are the Qualifications Necessary to Church Membership, by Rev. E. D. Weigle, A. M., Littlestown, Pa.; Christ and the Conscience, by Prof. W. H. Wynn, Ph.D.; The Liturgical Question, by Rev. F. W. Conrad, D.D., Philadelphia, Pa; Literary Intelligence; Notices of New Publications.

Terms: $3.00 per annum, in advance.

The January WIDE AWAKE is quite worthy to follow even the magnificent Holiday Number. It has no less than seventy beautiful illustrations, and furnishes a wonderful variety of stories, poems and articles, many of them with a gay Christmas echo. The frontispiece and opening poem, "Baby's First Step," will appeal to everybody in every household; and the first story, "A Winter Moon-rise," by Mary Densel, with its three capital illustrations, will give universal pleasure. These are followed by the last article in Miss Whitney's popular Old-Time series, "An Old-Fashioned Bee," with its fourteen pictures. Mrs. A. M. Diaz's "John Spicer Lecture" concerns jackknives; and Edward Everett Hale has a very clear and valuable talk about "Co-operation;" and Louis Hall has some sharp and witty things to say about "Speaking Distinctly," which find a capital illustration in the humorous poem which follows, "The Miz," by Bessie Chandler. There is also a very amusing four-page poem, "The Wolf and the Gosling," by Clara Doty Bates; and Charles Kingsley's "Three Fishers" has a strong full-page illustration by Thomas Hovenden, finely engraved by Kilburn. Seasonable contributions are "The Christmas Monks," by Mary E. Wilkins, "The Song of the Christmas Stockings," by Margaret Sidney, and "The Baby Year," the second Decorative Plaque by George F. Barnes. The two serials, Fred Ober's "Silver City," and Mrs. Catherwood's "Old Caravan Days," sweep along brilliantly; while in the way of practical articles, there is "A Winter Garden," by Miss Harris, Marion Harland's "Cookery for Beginners," in which she instructs about "Breakfast Breads," "Anna Maria's Housekeeping," by the Next Neighbor, in which she shows housekeepers "How to keep Accounts;" "A Boy's Workshop," and a "Health and Strength Paper for Boys," by Prof. Sargent, of Harvard College Gymnasium. A brilliant and valuable number, surely. Only $2.50 a year. D. Lothrop & Co., publishers, Boston, Mass.

Funk & Wagnalls, Nos. 10 and 12 Dey street, New York, have arranged with Messrs. Cassell, Petter & Galpin to issue immediately from their regular imported plates a remarkably cheap edition of Canon Farrar's new work, THE EARLY DAYS OF CHRISTIANITY.

The publication price of this work was $5.00, a cheaper edition at $2.00; the price of their cheap edition will be, in paper, 40 cents; in cloth, 75 cents. This edition will be wholly unabridged, printed from the original plate, containing the notes, appendix, index, etc., exactly the same as the high-priced edition.

A NEW VOLUME. With the first number in January, LITTELL'S LIVING AGE enters upon its one hundred and fifty-sixth volume. The field of periodical literature, especially in England, is continually broadening, and including more and more the work of the foremost authors in all branches of literature and science. Presenting, in compact and convenient form, all that is most valuable of this work, the LIVING AGE becomes more and more a necessity to the American reader.

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For fifty-two numbers of sixty-four large pages each, or more than 3,300 pages a year, the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

At the bride's home, in Mercersburg, Pa., on the 27th of Dec., 1882, by Rev. George B. Resser, Rev. A. A. Black, of Belmont, Pa., to Miss S. Elizabeth Rupley.

On December 30th, at the residence of the bride's father, in Hollenbach township, Luzerne county, Pa., by Rev. S. Sidney, Kohler, Mr. Michael B. Smith, of Briggsville, to Miss Marie E., only daughter of Peter Raedler.

Dec. 24, Littlestown, Pa., by Rev. D. N. Dittmar, Milton J. Hull to Mary C. Dutterer, the former of Shue's Station, and the latter of Silver Run, Md.

On the same day, and by the same, Alonzo G. Koontz, of Silver Run, Md., to Josephine C. Stonesifer, from near Littlestown, Pa.

At the Reformed parsonage, Dayton, Pa., Dec. 28, 1882, by Rev. Geo. A. Whitmer, Mr. J. Tunney Doverspike to Miss L. J. Daughenbaugh, both of Putneyville, Pa.

On the evening of Dec. 28, 1882, at the same place, and by the same, Mr. Edmund Ash to Miss M. Lizzie Rupp, both of Wayne township, Armstrong county, Pa.

December 23, 1882, at the pastor's residence, by Rev. G. W. Roth, Mr. Jacob W. Emery, of Uhlertown, to Miss Eva M. Pursell, of Upper Blacks Eddy, Pa.

December 30, at the same place, by the same, Mr. Charles B. Fry to Miss H. Addie Wice, both of Danboro, Pa.

By Rev. W. W. Deatrick, assisted by Rev. H. King and Rev. J. M. Schick, on the 27th of Dec., 1882, at the Reformed parsonage, Somerset, Pa., Miss Allie Foutch to Mr. Lafayette Vought, both of New Centreville, Pa.

At Osterberg, Bedford county, Pa., Dec. 28th, 1882, by Rev. Cyrus J. Musser, Mr. C. C. Roudabush to Miss Sarah Catherine Claycomb, both of Bedford county.

On the 17th of December, 1882, at Jenner's Cross Roads, Somerset county, Pa., by Rev. M. H. Diefenderfer, Mr. George C. Schmucker, of Friedlines Mills, Somerset county, Pa., to Miss Annie E. Sipe, of Jenner's Cross Roads, Somerset county, Pa.

Obituaries.

DIED.—At Gebharts, Somerset county, Pa., Dec. 7, 1882, Mrs. Elizabeth Weller, aged 90 yrs., 7 months, 19 days.

Christian World, please copy.

DIED.—December 25, near Everittstown, N. J., Meda, infant daughter of George Ruth, aged 1 year and 4 months.

"She is not dead, but sleepeth."

DIED.—In Durham, Bucks county, Pa., on the 20th of December, 1882, Margareth Ann Laubach, aged 20 years, 3 months and 21 days.

Maggie was a faithful and consistent member of the Reformed Church of Durham, and very much beloved by those who knew her. A large concourse of relatives and friends attended her funeral. She sleeps in the cemetery adjoining the Church, awaiting the resurrection morning. The Sunday-school of which she was a member gave evidence of their respect for her, having some crape on a cross made of evergreen, which hung in the centre of the room, in which they held their Christmas festival.

"Her sun is gone down while it was yet day."

D. R.

DIED.—At his home, in Huntingdon, Pa., Nov. 21, 1882, Elder Henry J. Swoope, aged 65 years, 8 months and 13 days.

After a most painful illness extending over months, this beloved brother found release from suffering in death, and entered into the rest of heaven.

Mr. Swoope was extensively and favorably known throughout this part of the Church. He was from boyhood a warm friend of the Church of his fathers. Her welfare seemed never far from his heart. Her sorrows were his own, and he rejoiced in her peace and prosperity.

The messenger bearing to him tidings from the churches was, next to the Bible, his household treasure.

The ministers of the Lord, especially those of his own Church, were most welcome guests in his home, and his home was homelike for them.

He was of a quiet, unobtrusive disposition, seldom engaging in conversation on social and political questions; yet for the Church his tongue was not silent—and was often eloquent.

The writer of this tribute to his memory was for a number of years a co-laborer with him in the McConnellstown congregation. He well remembers how regular was the attendance of Mr. Swoope upon the worship of the sanctuary, how abundant were his labors for the upbuilding of Christ's kingdom, how earnestly he wrought for the welfare of the congregation. He felt it to be a duty—and it seemed a pleasure to him—to visit uncovenanted and careless families and individuals, and to try to persuade them to come to the house of God.

He watched over the young people of the community in which he lived, gave them, in a quiet way, the best of counsel, tried to induce them to attend catechetical instruction, the Sunday-school and Church, and urged them to lead temperate and godly lives.

He was one of a class of perhaps six young people confirmed by Rev. Jonathan Zellers, who, about the year 1833, as missionary pastor, organized with three Reformed families he found in that community the McConnellstown congregation.

Throughout his great sufferings he was patient and cheerful. If a murmur escaped his lips, he sought to recall it by assuring his beloved wife he was very sorry he was not more patient.

He frequently said it was good for him that he was afflicted, and he thanked God for the "ministry of suffering." His trust in the Heavenly Father was unfaltering, and as the end drew near, with full consciousness of its approach, he calmly committed his spirit into the hands of his faithful Saviour, and died in peace.

After properly remembering his two sisters and bequeathing to Franklin and Marshall College five hundred dollars, he left the remainder of his estate to home and foreign missions, after his wife's decease.

M.

Acknowledgments.

Bethany Orphans' Home.

From Bellefont Ref cong, Rev J F DeLong, $10 24. St John's Ref S S, Riegelsville, Pa, Rev J C Leinbach, 25 00. Christmas offering, Ref S S, Jacksonville, Centre Co, per Rev D O Shoemaker, 4 00. L J Clay, String City, Chase Co, Kansas, 5 00. Ref Ch, Waynesboro, Rev F F Babner, 5 00. Ref S S, Greencastle, Rev C Cort, 6 50. Trinity Ref Ch and S S, Pottsville, Rev A R Bartholomew, 55 00. Salem's Ref S S, H'b'g, Rev W H Snyder, 50 00. Do do, Infant class, do do, 20 00. Salem's S S, Trinity Ref Ch, Manchester, Md, Rev W Rapp, 10 50. Salem's Ref S S, Ashland, Rev R Duenger, 12 00. St John's Ref cong, Allentown, Rev S G Wagner, cakes, no est. Mos H W Unverzagt, barrel cakes, no est. Ref cong, Martinsburg, W Va, Rev J A Hoffheins, 5 00. Do S S, do do, do do, 12 77. Willie Hoffheins, 1 00. Mrs Rev J A Hoffheins, 1 23. St John's Ref Ch, Allentown, Rev S G Wagner, 26 90. St Mary's cong, Silver Run, Md, Henry Wirt Shriver, 15 00. Ref S S, New Holland, Rev D W Gerhard, 14 40. Christmas col of Ref S S, of Mifflinsburg, Rev A C Whitmer, 20 00. Nathaniel Furgerson, one Hallett & Davis piano, 200 00. Geo Faus, Bloomsburg charge, Rev O H Strunck, 50 cts. Ursinus Faus, do do, do do, 50c. Mary Faus, 50 cts. Catharine Faus, do do, do do, 50 cts. Eva Faus, do do, do do, 50 cts. Rachel Faus, do do, do do, 50 cts. Bloomsburg S S, 5 25. Thanksgiving offering, Ringtown cong, Rev W B Sandoe, 5 40. Mrs Abram Peters, Millersville, Lanc Co, Pa, feather pillows and eight pillow cases. 3d St Ref Ch, Easton, Pa, Rev T C Porter, 1 box and one bale of clothing and dry-goods. A member of St John's Ref Ch, Allentown, Pa, Rev S G Wagner, 5 00. Mrs Elias Fenstermacher, Zion's Ref Ch, Allentown, Pa, 5 00. Leinbach & Bro, Reading, Pa, 25 00. Womelsdorf Ref cong, Rev L D Steckel, 9 42. Mt Aetna cong, do do, 4 33. Rehresburg cong, do do, 4 25. Rev Aaron Finifrock, 1 00. Mrs Agnes Kohler, Luzerne Co, Pa, 5 00. Union Thanksgiving service, 2nd and St Paul's congs, Reading, Pa, 19 21. 1st Ref Ch, Easton, box clothing and dry-goods, T C Porter, D D, 75 00. Thanksgiving offering, 1st Ref Ch, Easton, Pa, T C Porter, D D, 84 00. T. C. Porter, D D's Baptismal contributions, 23 50. Union Franklin S S, of Palmer township, Northampton Co, per Rufus W Miller, 1 51. Ref Ch, Hagerstown, Thanksgiving col, Rev J S Kiefer, 7 74. Charity box of the Home, 13 cts. Bethlehem cong, Rev J K Loose, b'll of cakes, no est. St Paul's Ref Ch, B Bausman, D D, box of cakes, no est. Mite Soc, 1st Ref Ch, Reading, Rev H Mosser, clothing and cakes, 15 00. Sallie Gelbach Bergner, Phila, Pa, 3 00. Gracie Derr, Conyngham, Pa, 1 00. Getha Derr, do, do, 1 00. Christmas collection, Salem's Ref Ch, Clover Creek, Blair Co, Pa, Rev F A Rupley, 10 00. Ref S S, Bellefonte, Rev F J De Long, 4 76.

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Home Missions.

Received from Whitemarsh cong, Rev J D Detrich, pastor, per C G F, $13 00.

W H SEIBERT, Treas.

Orphans' Home.

Received from Whitemarsh cong, Rev J D Detrich, pastor, per C G F, $14 00.

W D GROSS, Treas.

Religious Intelligence.

At Home.

There are 92,653 Protestant Churches in the United States, with 71,662 ministers and 9,003,030 members.

For the new Congregational newspaper to be started in Boston $100,000 capital has been secured. Dr. Spaulding, of Dover, N. H., is to be the editor.

It is announced that services in the Greek chapel, for several years past sustained by the Russian Government in New York, will shortly be discontinued. There are only about 126 Russio-Greeks in New York city.

The United Brethren Church was organized by Otterbein in 1774 in Baltimore, Md., and the first Conference was held in Baltimore in 1789. The latest statistics would show the following: Organized Churches, 4,400; members, 157,712; church edifices, 2,250.

Plymouth Church, Brooklyn, reports 2,534 members, 855 male, 1,679 female. During the church year, just closed, the net increase was 14, the additions numbering 31 by letter, and 33 on profession of faith. The losses by death, dismissions and discipline number 50.

Rev. F. D. Power, pastor of the Vermont Avenue Christian Church in Washington, of which the late President Garfield was a member, has been so far successful in his effort to raise money for the new edifice, that of the $52,000 necessary to its completion and furnishing, only $10,000 now remain to be raised.

The Pittsburgh Synod of the General Council of the Lutheran Church, and the Synods of Maryland, New York, and New Jersey, have introduced the subject of the celebration of the 400th anniversary of the birthday of Martin Luther, on the 10th of November, 1883. It is likely that the General Synod, which will meet in Springfield, Ohio, next June, will also recommend the celebration of the day.

The Free Methodists, at a recent conference at Burlington, Ia., resolved that brewing beer, making cider, raising hops for brewing purposes, and growing, using, and trafficking in tobacco, constitute a sin against God and our neighbor; and that persons guilty of any of the above practices are not worthy of membership in a Christian Church.

The subject of discussion at the Episcopal Conference of the diocese of Central New York, to be held the latter part of January, will be: 1. Disused parts of the Prayer Book and multiplied services. 2. Skepticism in the first age of the Church and in our age; how far they are one in their causes and forms. 3. The parish system, as affecting the prophetic character of the ministry of the conscience and moral liberty of the clergyman. 4. Relative proportions of mutual relation of the ethical, spiritual and sacramental elements in the subject matter of preaching; past and present. 5. Church methods of dealing with religious indifference in cities and rural populations. 6. The law of self-sacrifice in the ministry; its applications. 7. Sunday observance and violation. 8. Independence of the national churches in ritual and discipline; limits; Church of England and the United States. 9. Social combinations in parishes for religious, moral, industrial, and missionary purposes; advantages, and difficulties.

Abroad.

The native Christians in Cairo held a daily prayer-meeting during all the excitement and perils of the late war in Egypt.

At the Universities of Berlin, Leipsic, and Halle there are Missionary Societies that include in their membership both students and professors.

The Baptists of England contributed, last year, over $300,000 to the support of their foreign mission work. This is about $1.50 for each member, the total membership being 203,304.

An appeal is made to Christendom for funds to restore the castle church at Wittenburg, on the doors of which Martin Luther placarded his ninety-five theses. It will require $150,000. The Prussian Parliament declines to assist.

The Methodist Episcopal Church has a conference in Norway, which was organized in 1876. It has now twenty-five members in the conference, and they have charge of 2,766 members, 454 probationers, 38 Sunday-schools, with 314 teachers and 2,391 scholars.

The Salvation Army has been stopped from pursuing its peculiar proceedings in India. The leaders have been informed by the Courts that they are at perfect liberty to teach their doctrines in all proper times and places, but have no right to create disturbance, excite fanatical opposition and provoke collision in the streets.

The Deutscher Merkur states that the hope entertained by the Old Catholics of Munich of a joint use of the Greek church in that city has been frustrated. The Holy Synod at Athens had consented to such use, when it learned that the "filioque" was in the Old Catholic symbol of faith, and there the matter ended. Thus a question in nowise affecting practical Christianity suddenly thrust itself between these reformers, who are so much in need of a house of God, and a sister congregation by them fraternally acknowledged. The Merkur pertinently asks: For what were the Bonn Union Conferences held?

The Berlin *Germania* states that the bases of the understanding between Russia and the Vatican are as follows: "The re-establishment of the Russian Embassy at the Vatican. Amnesty to the Polish bishops. The reinstatement of the Archbishop of Warsaw. New bishops to be appointed after an understanding between Russia and the Vatican; appointments to important livings in Russia to be sub-United to the Russia Government. The States of Russia to exercise a certain right of supervision over seminaries. The imitates to have liberty to return to the Catholic church.

The recent census of the German Empire shows that Protestantism is gaining much faster than Catholicism. In 1867 the Evangelical Church numbered 24,921,000 individuals; in 1871 it had 25,583,900; and in 1880 28,333,652, while its share of the whole population amounted in 1867 to 62.14 per cent; in 1871 to 62.31, and in 1880 to 62.64 per cent. Of professed Roman Catholics there were, in 1867, 14,564,000; in 1871, 14,867,600; and in 1880, 16,234,475. The percentage of Roman Catholics was: in 1867, 36.31; in 1871, 36.21; and in 1880, 35.88. In Prussia, in 1880, there were 17,645,848 members of the Evangelical Church, 9,206,283 Roman Catholics and 363,790 Jews, while in 1871 the Evangelical Church numbered 15,991,350, the Roman Catholics 8,268,438, and the Jews 325,544.

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CUMBERLAND VALLEY R. R.

TIME TABLE.—June 19th, 1882.

*DOWN TRAINS.**	Hb'g Exp. A. M.	Mail A. M.	Phil. Exp. A. M.	Acc. P. M.	Car'le Acco. A. M	N. Y. Exp. P. M.
Leave Martinsb'rg	———	7 00	———	3 00	.....	———
" Hagerstown,	———	8 05	12 05	4 05	.....	8 40
" Greencastle,	———	8 30	12 32	4 33	.....	9 02
" Marion.....	———	8 41	12 43	4 45	.....	———
" Chambersb'g	4 30	8 58	1 00	5 05	.....	9 25
" Shippensb'rg	4 55	9 22	1 25	5 31	.....	9 47
" Newville.....	5 18	9 45	1 49	5 57	.....	10 10
" Carlisle.....	5 42	10 13	2 15	6 30	7 30	10 33
" Mech'nicsb'g	6 06	10 38	2 41	7 00	7 57	10 57
Arrive Harrisburg	*6 35	11 05	3 10	7 30	8 30	11 20
	A. M.	A. M.	P. M.	P. M.	A. M.	

*Arrives Philadelphia 10.20 a. m.

UP TRAINS.†	N. O. Exp. A. M.	Acc. A. M.	Mail. P. M.	Phil. Exp. P. M.	H'bg Exp. P. M.	Car'le Acco. P. M.
Leave Harrisburg	3 25	7 35	12 45	4 05	*8 55	6 30
" Mech'nicsb'g	3 48	8 04	1 13	4 33	9 23	7 02
" Carlisle.....	4 10	8 30	1 40	5 00	9 48	7 30
" Newville.....	4 33	8 55	2 09	5 28	10 12	P. M.
" Shippensb'rg	4 54	9 22	2 32	5 57	10 35	.....
" Chambersb'g	5 20	9 50	3 00	6 27	11 00	.....
" Greencastle..	5 42	10 15	3 25	6 52	P. M.	.....
" Hagerstown.	6 05	10 45	3 55	7 20	.....	.....
Arrive Martinsb'g	.....	11 35	4 45	arrive	.....	.....
		A. M.	P. M.	P. M.	.....	.....

Leaves Philadelphia 5 40 p. m.

SOUTHERN PENNSYLVANIA R. R. TRAINS.

Mail p. m.	Mix. a. m.			Mail a.m.	Mix. p. m.
4 25	8 00	Lve.....Chambersburg.....Arr		8 45	4 58
4 40	8 40	" .....Marion.....	"	8 30	4 43
5 25	9 45	" .....Mercersburg	"	7 35	3 15
5 52	10 45	" .....Loudon.....	"	7 20	2 35
6 00	11 00	Arr.....Richmond.....Lve		7 10	2 20

A. H. McCULLOH, Gen'l Ticket Agent. J. F. BOYD Supt.

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General News.

Home.

Marshall K. Polk, Treasurer of Tennessee, has proved defaulter to the State for $400,000.

Hon. B. F. Butler was inaugurated Governor of Massachusetts on the 4th inst.

The large wholesale store of Hood, Bonbright & Co., on Market street in this city, was injured by fire on Wednesday last to the extent of $70,000.

A violent earthquake shook Northern Ohio, between 2 and 3 o'clock on Saturday morning. People were aroused from their sleep and in some places chimneys were tumbled down.

Mayor Grace, of New York, just before his retirement, refused the application of Salmi Morse for his new hall in which to produce the "Passion Play."

The number of emigrants landed at Castle Garden during the past year is about 3 per cent. larger than in 1879. The greater number of the European emigrants were Germans.

By the sinking of a flatboat on Tuckaseegee river, Jackson county, in the western part of North Carolina, eighteen convicts were drowned on Saturday last. These convicts are a portion of 500 whom the State leases to the Western North Carolina Railroad, which is operated by the Richmond and Danville Railroad Company.

A telegram from Pittsburg says that a call will be issued in a few days for a convention to meet in that city for the purpose of effecting "a general organization of the bituminous coal miners of the United States." The object is "to get the 170,000 miners in the United States under one head for mutual protection and the prevention of strikes. Each State will have its separate organization."

The Pendleton Civil Service Bill has passed both Houses of Congress by a very large majority. The final action of the Senate on the Presidential succession bill is about being taken. The Tax and Tariff bill reported by the Chairman of the Finance Committee is to be taken up without delay and considered until disposed of. By unanimous agreement, however, the Fitz John Porter bill will be voted upon next Thursday.—In the House, the Ways and Means Committeee will probably be able to report their Tariff bill by the middle of the week, and an attempt will be made to have the Senate Bonded Whisky bill considered on Thursday or Friday next.

The Pennsylvania Legislature has been organized by the election of Senator Reyburn of Philadelphia, President, pro-tem., of the Senate, and Representative Faunce, speaker of the House. Governor Hoyt's message is a strong document, and devotes much attention to the finances of the State, which are in a good condition. During his administration the debt has been reduced $1,650,537. The net debt of the State is now only $12,232,099.46, and taxes may safely be reduced. The condition of the schools, asylums, and prisons is also reviewed. Speaking of the latter the Governor thinks it would be wise and true economy to complete the State Industrial Reformatory at Huntingdon. The Eastern Penitentiary has reached about its limits of cells and capacity. It is conducted on the separate confinement or individual treatment system. Much as this system has been controverted he deems it just to say that for convicts who have deliberately joined the criminal class, for those whose age or repeated conviction render them amenable to punishment rather than reformatory methods, and for those against whose violent passions or confirmed habits society can find no protection but incarceration, the separate system affords most complete opportunities of treatment and yields the most attainable results.

Foreign.

London, Jan. 8.—Intelligence has just been received here that the Inman Line steamer City of Brussels, which left New York December 28 for Liverpool, was run into and sunk by the steamer Kirby Hall, of Glasgow, at the estuary of the Mersey, during a heavy fog. Ten persons—eight sailors and two passengers—were drowned. The bow of the Kirby Hall struck the starboard bow of the City of Brussels with terrific force, cutting her down to the water's edge and almost half through. She sank almost immediately. The Kirby Hall was on her maiden voyage. She had left Glasgow only a few hours before, and was calling at Liverpool to complete loading and to embark passengers for the East.

The funeral of M. Gambetta took place in Paris on the 6th inst., and is said to have been one of the most remarkable ever seen even in that excitable city. Three hundred thousand people are computed to have been in procession. The speeches were laudatory of course. At times the excited populace were on the verge of riotous demonstrations. The Alsace-Loraine societies of Paris, who seemed to have a grudge at Germany, could hardly restrain their inflammatory speeches in favor of carrying out the deceased's ideas of revenge.

The floods in Germany have been very destructive. Thirty-five persons were drowned near Frankfort last week by the dashing of a boat against a tree. Market square in Dusseldorf is flooded. The Rhine, at Allayence, is very high, and with great difficulty, a trainway has been laid to bring earth for the construction of a dam. Robstadt, with the exception of the church and houses of the clergy, is deeply submerged. The water in many houses nearly reaches the roofs. In Friesenheim, on the Rhine, the scene beggars description. Seventy houses have fallen at Badenheim in consequence of the flood. At Rexheim, Mourshi, and Oppan, eighty houses have fallen in each place from the same cause. At Vienna the danger is serious, and preparations are making to sound alarm bells directly the dykes show signs of yielding.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, January 8, 1883.

COTTON.—We quote at 10½c. for middling uplands; 10½c. for low middling, and 9½c. for good ordinary. Receipts: Gross, 940 bales; net, 829 bales. Exports to Great Britain, 2500 bales.

FLOUR.—We quote supers at $2.75@3.25; winter extras at $3.25@3.75; Pennsylvania family at $4.65@4.75, some fancy brands, $4@5; Ohio and Indiana do. at $4.75@5.50; St. Louis and Southern Illinois do. at $5@5.75; winter patents at $5.75@6.75, chiefly at $6@6.50; Minnesota clears at $5@5.25; do. straight at $5.50@5.75; and do. patent at $6.50@6.75, chiefly $6.75@7.25. Rye Flour moved slowly at $3.75 for good Pennsylvania. Buckwheat Flour was quiet at $3@3.25 ₱ 100 lbs, as to quality.

WHEAT.—Sales of 2600 bushels No. 2 red spot in elevator early at $1.10@1.10¼, and 1200 bushels do. do. after 'Change at $1.09¾ with $1.10¼ bid and $1.11 asked on call for January, but offered after Board at $1.09¾c.; 10,000 bushels February early at $1.12, and 5000 bushels do. at noon call at $1.11½, with sellers later at $1.11⅝, and $1.11¼ bid; $1.13⅜ bid and $1.14 asked early for March, but closing at $1.13¼ bid and $1.13⅜ asked; 20,000 bushels April early at $1.15⅛@1.15½, closing on call at $1.15¼ bid and $1.15½ asked, with sales later of 5000 bushels at $1.15½.

CORN.—Sales of 4000 bushels, including rejected white at 48@56c., and rejected mixed and yellow at 52@55c.; No. 3 mixed track at 55@56c.; No. 3 yellow at 58@59c.; 1200 bushels No. 3 old and new at 60½@61c.; 2000 bushels steamer white track at 59c.; 4500 bushels steamer mixed and yellow track at 60@61c.; 2 cars sail mixed track at 64c.; 5 cars sail yellow track at 65c.; 20,000 bushels sailed mixed January in elevator at 63⅜c. and 10 000 bushels do. at the close at 63¼c.; 62⅝c. bid and 63c. asked early for February and March, with sales after Boards of 5000 bushels February at 62⅜c., closing at that asked, and 62½c. bid and 63c. asked for April.

OATS.—Sales of 4 cars rejected white at 45½@46½c., with No. 2 mixed quoted at 45c.; 6 cars No. 3 white at 46⅜@47c.; 2 cars No. 2 white at 47½c.; 5 cars do. do. at 48c., and 1 car No. 1 do. at 50c. On call 47¼c. was bid and 48c. asked for No. 2 white January; 47⅜c. bid and 48¼c. asked for February; 48⅛c. bid and 49c. asked March.

RYE was quiet and steady, with sales of 500 bushels No. 2 Pennsylvania at 58c.

SUGARS.—There were no raw on the market, and quotations of 6 15-16@7 1-16c. for fair to good muscovadoes were wholly nominal. Refined were quiet but firm at 8¾c. for granulated; 8½c. for crystal A; 8¾c. for confectioners', and 8¼c. for standard A.

PROVISIONS.—We quote Mess Pork at $18.50@19; shoulders in salt, 7½@7¾c.; do. smoked, 8½c.; pickled shoulders, 8¼c.; do. smoked, 9½c.; pickled bellies, 11c.; smoked do. 12c. Loose butchers' Lard, 10½c.; prime steam do., $10.75; city kettle do., 11½@11¾c.; Lard stearine, 11@11¼c.; beef hams, $18.75@19.25; sweet pickled hams, fully cured, 11½@13¾c.; do. fresh packed, 10½@10¾c.; do. smoked, 12½@13½c. Smoked Beef, 12@14c. Extra India Mess Beef, in tierces, $27, f. o. b. City Family do., in barrels, $16; packet do. $15. City Tallow firm at 7¼c., in hhds., Oleo do. 9c.

BUTTER.—We quote Pennsylvania creamery fancy at 42@43c.; Western do. do. 42c.; do. firsts, 33@36c.; Bradford county fresh tubs, 35c.; do. firsts, 30@33c.; New York State extras, 33c.; Western dairy extras nominally 30@32c.; Rolls, choice, 27@28c.; do. fair to good, 22@26c.; medium and common shipping grades, 13@15c. Prints, fancy, 42@45c.; do. firsts, 35@40c.; do. seconds, 30@35c.

CHEESE.—We quote New York full cream choice at 14c.; Ohio flat fine, 13½c.; Pennsylvania part skims, 7½@8¼c.; do. skims, choice, 5½@6½c.; do. rejected, 2@4c.

EGGS.—Quotations were 28c. for Pennsylvania and near-by extras: 26c. for Western extras; 20@24c. for held lots as to condition, and 18@18½c. for limed.

POULTRY.—We quote live Chickens at 12@13c.; Ducks at 12@13c., and Turkeys at 13@14c. dressed Chickens, near-by choice, at 15c.; do. Western prime, 13@14c.; occasional sales, 14c.; do. scalded and fair dry-picked, 11@13c.; do. Ducks at 14@16c.; do. Geese at 10@13c., as to quality, and Turkeys, prime dry-picked Western at 16@17c.; some fancy near-by lots at 18c.; good Western, 14@15c.; poor, 10@13c., and scalded, 12@14c., as to quality.

HAY AND STRAW.—We quote prime Timothy at $16, some fancy cars higher; No. 1 do., $15, and No. 2 do. at $14. Rye Straw was steady at $12.50@13.50, the latter without wood.

SEEDS.—Clover was very firm under a good inquiry and light offerings, with small sales of 50 bags good to choice new at 11½@12c. per lb. Timothy was neglected, at $1.70@1.90 per bushel. Flax was firm at $1.30 bid and $1.32½ asked for pure.

FEED.—The market was firmer under light offerings, with a better general demand. Sales of 5 cars winter wheat Bran on track at $17@17.25.

Live Stock Prices.

The receipts for the week were: Beeves, 2300; sheep, 10,000; hogs, 4000. Previous week: Beeves, 2400; sheep, 10,000; hogs, 3700.

BEEF CATTLE.—The market during the past week was rather slow, as the high prices West forced drovers to ask ⅛@¼c. more for their stock, and consequently butchers only bought for immediate use, although the receipts were small it was late when the yard closed. Quotations: Extra, 7@7¼c.; good, 6⅞@6¾c; medium, 5½@6¼c.; common, 4¼@5¼c.

MILCH COWS were too high for city buyers at $40@80.

SHEEP.—The market has been active for good sheep lambs, which were readily taken at an advance of ¼c., but the arrivals were of an inferior quality, the bottom grades being sold at extremely low rates. Shippers of stock should not send this low grade of sheep to this market as Philadelphia butchers cannot us them. Quotations: Extra, 5¾@6c.; good, 5¼@5½c.; medium, 4@5c.; common; 3@3¾c.; lambs, 3¾@7c.; veal calves, 7@10c.; fat ewes, 2@5½c.

HOGS were in fair demand and prices remained firm at previous rates. Quotations: Extra, 9¼@9½c.; good, 8¾@9c.; medium, 8¼@8½c.; common, 8c.

An Accounting with the People.

DR. | CR.

23 days since we promised a Daily Bargain in the Oak Hall Clothing stock, each day and every day this month. They were to be *real bargains*, that it would pay people to read about and come after. Many of them were to be manufactured especially for the sales of this month.

27 large lines of Bargains, covering Clothing for Men and Boys, valued at over $60,000.00, have been created. Savings of 30 to 40 per cent. have been made to buyers and large sales have resulted. Thus our promises have been fully kept. It has been a good thing for us—better for our customers.

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